A Guide To Community Development

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Chapter - I.

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MINISTER
COMMUNITY DEVELOPMENT
INDIA

FOREWORD

Community Development is a phrase which has gained wide currency during recent years. In the advanced countries of the world it has meant activities of people in local groups and communities wherein they gather together over common specialised interests through which they find democratic expression for their energy and aspirations. In the under-developed countries, the concept has grown beyond the borders of specialisations. India's programme of Community Development, which began in a modest way on October 2, 1952, already covers in the short span of four years and odd months a population of over 100 millions spread out in nearly 200,000 out of India's 558,000 villages. It will not be an exaggeration to claim that nowhere perhaps other than in India has the concept found a deeper and wider application. The programme encompasses Agriculture, Animal Husbandry, Irrigation, Cooperation, Public Health, Education, Social Education, Communications, Village Industries, Panchayats and Local Self-Government, in fact, all aspects of life that relate to the 82 per cent of India's teeming population.

When the programme started, the expectations ranged between scepticism at one end to miracles at the other. The village people have been steeped in reaction, inertia and superstition for more than a thousand years. "Will they ever awake?", was the question that posed for an answer all round. Within

a few months of the inauguration of the programme, however, the slumbering millions in the countryside proved in action beyond a shadow of doubt that their sleeping exterior was but a shield of self-defence against intruders from outside, that the proverbial factions in them were but a manifestation of the vitality that was running amuck in the absence of a constructive outlet. The programme, as it stands today, has been designed to cover the country as a whole encompassing its 310 and odd millions of rural population by end of 1960. The programme depends for its nourishment on thoughts and actions based on democracy at every level from the National Capital down to the ground. The magnitude of operation brings about a qualitative change in its character. The programme transforms itself into a national movement.

The first half of the twentieth century has offered many an ideological pattern on which people could work for the eradication of poverty, for the improvement in their standard of life and for the development of a powerful agency of Government under which they could seek protection as a community. Experiences in different parts of the world confirm that poverty can be eradicated and wealth created in its place. However, it remains yet to be proved that physical well-being for man can co-exist with the freedom and dignity of his spirit. Nowhere has individual freedom been prized more highly, nowhere has the lowliest of individuals been deified as was done in India through the proclamation "every soul is potentially divine". To risk this birth-right of man for an additional crumb of bread, a scrap of clothing and some space under a roof would be a negation of all that India stood for during the ages. Yet freedom and deification of the spirit mean little to one with an enforced hunch on the spine, with starving children by the side, with no defence against the weather. Should man barter his soul for these elementary needs of life? Democracy will not survive, if it cannot find a living answer to this basic question. Community Development in India is an all-out quest for this answer.

When a programme is charged with such a mission, encompassing one-seventh of the world's population and is implemented in the context in which man lives today in the year 1957, it loses its local character. It grows instead, to be a quest for fundamentals of life in the scheme of the cosmos. Administrators of such a programme, at whatever level they may function, have far too many problems of day to day recurrence to devote themselves to fundamental thinking on the philosophy of the programme, its approaches to the objective and the growing shoals and rapids to guard against, if the ship is to be piloted safely ashore. The study could only be undertaken by one who is gifted with the perspective, who is part of the programme in mind and in spirit, but who stands physically outside its orbit.

Dr. Douglas Ensminger, the author of this masterpiece, is the representative of the Ford Foundation, who has been working in India since the beginning of this programme. A sociologist by profession and a humanist in character and temperament, Dr. Ensminger has devoted the bulk of his time in India as Consultant in the implementation of this programme. There has hardly been a basic decision taken on the implementation of this programme in which Dr. Ensminger's observations as an adviser and his views as one identified with this programme have not made some significant contribution. I was therefore sorry but not surprised, when I received for my comments a draft manuscript extending over hundreds of pages, which I learnt was written during an interval of six weeks that he had taken off, ostensibly for enjoying a respite from the grind of work and the weather. The mellow passion that characterises the style of this book from cover to cover, the skill with which routine but key actions have been turned from rugged prose to a literature will speak for the living interest in the programme which has provided the motive force for this undertaking.

Despite his self-effacing presence in seminars, Conferences and other functions connected with

this programme, Dr. Ensminger is known to, and admired by, all fellow-workers for the profundity of his knowledge and his identification with the development of India. This work, which he undertook entirely on his own, has levied a heavy toll on him. I offer him deep gratitude on behalf of all fellow-workers as also of myself for the enormous pains he has taken. I am proud to have had the opportunity to write this Foreword. I am confident, workers, officials as well as non-officials, will take full advantage of the material presented here, and this publication will contribute materially to the wherewithal of the quest in which we are engaged at this crucial phase of world history. May we also hope that, to that extent, the "One World" we dream of, will also have been brought nearer, howsoever infinitesimally.

S. K. Dey

New Delhi,
January 1, 1957.

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PREFACE

This book has been written on behalf of our village people. It attempts to interpret the mind and heartbeat of villagers to the servants of government who, through the Community Development and National Extension programmes, are seeking to help village people understand the significance of India's new-won freedom and the responsibilities and opportunities of free people in a democracy for working together in the rebuilding of each of our 5,58,000 villages.

This book presents, for the officials and non-officials in Community Development and National Extension movement, and the block staff in particular, the objectives, philosophy and methods of the Community Development and National Extension programmes. Unless the staff understands the programme's objectives and is effective in the use of extension and group methods for introducing village people to change—unless the staff is successful in helping village people accept and apply the tested and proven findings of science to their daily ways of living and their means of livelihood—unless the non-officials are clear about the important role they must play—the rate of change in the villages will be slow, and as a result village people will lose faith in themselves, in their government, and in democratic methods.

This book has been written for all the people of India, in the belief that the future of India lies in its villages and that government servants and persons outside of government must work together in helping village people improve their level of living.

This book may be of use also in other countries whose economies are under-developed and whose leaders are looking to, experimenting with, and adopting community development as the method of improving agriculture, health, education and village cultural practices, and of lifting out of poverty the masses who till the soil and bring forth the harvest which sustains the nations of the world.

CHAPTER I

Objectives of the Community Development and National Extension Programmes

The Community Development and National Extension programmes were outlined by the Planning Commission in the First Five-Year Plan as essential for the improvement of all phases of village life.

During our long struggle for independence, our leaders repeatedly pledged to the people, who had for centuries lived deep in poverty, disease and ignorance, that, with independence, our new Government and our resources would be mobilized and directed toward removing the conditions of poverty. Every effort was made to hold high a candle of light providing the people with hope and faith; hope that with independence the people would be able to achieve a better, more secure way of life, and faith that the people could, through their own leadership and diligent efforts, provide for themselves the things they had long been deprived of.

Prior to independence, Gandhi had, through Sevagram and his far-flung constructive programmes, focussed the attention of many of our leaders on the plight of village people. Gandhi had demonstrated, as had many other constructive workers and missionaries who had for years carried on modest village improvement programmes, that village people wanted a better way of life; that once the superiority of improved practices and ways of doing things was demonstrated, villagers would accept them; and that once the villagers were assured that the "outsiders" had an unselfish interest in their welfare and advancement, they would accept the "outsiders'" guidance.

In a sense, the Community Development and National Extension programmes, officially launched on Gandhi's birthday, October 2, 1952, were Independent India's fulfilment of the pledge to help improve the level of living of the people, made by our leaders during the long struggle for independence. It was of strategic importance, and no accident in our history, that once independent, the new nation and its leaders quickly thought of the future. In thinking of the new Nation's future they thought

of its greatest resource—the people who live in the villages and till the soil. They thought of building our new nation by rebuilding its foundation—its 5,58,000 villages. They recognized that the future of our country in no small measure was to be found in the villages.

While with the coming of independence as a new Nation we were economically poor, our leaders recognized the great potential strength of our people. After all, had not these same people brought us through many dark years of suppression and foreign rule ? With independence, would not these same people, though economically poor, bring forth their great riches—determination, self-sacrifice, and united group effort—the essential ingredients in building a new nation ?

And so it was decided that the Community Development and National Extension programmes were to occupy positions of high priority in the rebuilding of New India. The immediate overwhelmingly favourable response of the village people to the Community Development programme quickly led the nation's planners to decide the Community Development and National Extension programmes should be expanded to cover all the country as rapidly as personnel could be trained, and as rapidly as Government administrative and technical departments could be remoulded to provide the leadership and technical services required to keep the programme alert to the growing expectations of the people. The Second Five-Year Plan calls for the continuous spread of the Community Development and National Extension programmes until all our 5,58,000 villages are brought under the programmes. This the nation hopes to achieve by April 1961.

In more specific terms, the objective of the Community Development and National Extension programmes is to assist each village in planning and carrying out an integrated, multi-phased family and village plan directed toward increasing agriculture production; improving existing village crafts and industries and organizing new ones ; providing minimum essential health services and improving health practices ; providing required educational facilities for children and an adult education programme ; providing recreational facilities and programmes; improving housing and family living conditions ; and providing programmes for village women and youth.

To achieve the above-outlined broad objective, many more specific objectives of the Community Development and National Extension programmes must of necessity be kept in mind. Some of the more important of these objectives are :

1. Changing the outlook of all village people is an essential objective of the programme. Unless the people develop rising expectations for a higher level of living, there will be no motivation for the people to provide the required leadership to assure that village development will become and continue to be a people's programme.
2. The development of responsible and responsive village leadership, and of village organizations and institutions, must be accepted by all as being vital to the success of the programme. If the programme is to become a sustained, living, village self-help programme, it is essential that the leadership for planning and implementing programmes in the villages come from the present and yet-to-be-developed leaders of the villages. Likewise, much of the responsibility for continuous planning and development must come from village-created and village-led organizations, including among others such groups as panchayats, co-operatives, youth clubs, women's organizations, farmers' associations, recreation clubs, village development councils, etc.
3. When all is said and done, the most important of our resources are our people. It therefore logically follows that the Community Development and National Extension programmes must forever keep in mind that the basic objective must be to develop the village people to become self-reliant, responsive citizens capable and willing to participate effectively and with knowledge and understanding in the building of our new Nation.
4. With the rising expectations of village people for more and better food, clothing, education, health services, shelter, roads, wells, and recreation, the community programme must keep, as a central objective, the necessity of helping the village people

increase their income. This means first that continued and heavy emphasis must be focussed on improving and modernizing agricultural practices and methods essential for increased agricultural production. Second, it means that concerned attention must be focussed on improving existing and organizing new village crafts and industries to produce the new things villagers will want and need, and on providing employment opportunities for the present large number of idle hands.

5. In accepting the responsibility for helping to rebuild each of our 5,58,000 villages as significant functional democracies, the community programme must assume responsibility for training village youth to assume citizenship responsibilities through early and continuous involvement in youth programmes and activities and all-round village development.

6. If village people are to be guided in the expression of their rising level of living and aided in effectively converting their increased incomes into better living, the Community Development and National Extension programmes must of necessity have as a programme objective organized assistance to village women and village families. Needs for food, clothing, shelter, recreation, health and religion are crystallized within the family and the motivation for their achievement comes from within the family.

7. Essential to the success of the Community Development programme is the close inter-relation of the village school and the villag teacher with all phases of village development. If the community programme is to succeed in making its maximum contribution to the recreation of a significant village culture, the full participation of the school and the village teacher is essential. If the village teacher is to be restored as a self-respecting ciitizen and eventual village leader, his socio-economic status in the village must be upgraded. It therefore follows that the upgrading of the teacher's status must be accepted by the community programme as one of its objectives, and that related objectives must be to

train the village teacher, and once he is trained, to assist him in playing an active role as village social educator, contributing effectively toward village development.

8. If India is going to cut down on the high toll caused by illness, and early deaths which are due to infectious diseases, then the villagers must be helped to learn the causes, to construct the simple facilities necessary and to practise clean habits which will prevent this deplorable and unnecessary misery. Facilities which are absolute musts are those for truly safe water supply, for disposal of human waste, for house and village drainage and for abatement of smoke nuisance within houses.

CHAPTER II

Understanding the Philosophy and Basic Principles of Extension Education

There is now solid agreement that for the Community and National Extension programmes to succeed, all people entrusted with the administration, technical and supervisory direction of the programme must be trained and become skilled in the application of extension education. While this is true for all the staff, it is imperative for the block staff since it comes in day-by-day contact with the village people the programme is to serve.

The block staff would be wise to adopt as its creed for working with the village people the following definition of extension, for in a very real sense this definition makes clear the job of the staff in its working relations with the village people.

Basic to the ultimate success of the Community and National Extension programme is that the block staff must know and understand how to apply extension education methods to their respective assignments be they administrator, technical specialist, or gram sevak. It must be remembered always that *extension is education and that its purpose is to change attitudes and practices of the people with whom the work is done.* The guiding philosophy of extension work should always be the development of the village family in its relationship to the village and the rest of its world. The understanding of what constitutes extension is comparatively easy. The application of extension, however, requires great thought, patience and experience.

Definitions can in general be made more meaningful by detailing their meaning. In the case of extension it may be interpreted to mean :

1. Extension is education for all village people.
2. Extension is changing attitudes, knowledge, and skills of all the people.
3. Extension is working with men and women, young people and boys and girls, to answer their needs and their wants.

4. Extension is "helping people to help themselves."
5. Extension is "learning by doing" and "seeing is believing".
6. Extension is teaching people what to want, as well as how to work out ways of satisfying these wants and inspiring them to achieve their desires.
7. Extension is the development of individuals in their day-to-day living, development of their leaders, their society, and their world as a whole.
8. Extension is working together to expand the welfare and happiness of the people with their own families, their own village, their own country, and the world.
9. Extension is working in harmony with the culture of the people.
10. Extension is a living relationship between the village workers and the village people. Respect and trust for each other, sharing of joys and sorrows, result in friendship through which village extension work continues.
11. Extension is a two-way channel—it brings scientific information to the village people and it also takes the problems of the village people to the scientific institutes for solution.
12. Extension is a continuous educational process in which both learner and teacher contribute and receive.

Few would disagree with these statements about what extension means. Are they not just *common sense* statements about how to approach, work with, and guide people to make wise decisions, and to act on their own decisions ?

To assist the block staff in better understanding of the meaning and application of extension, the following are a few guide posts for the application of extension education in the Community and National Extension programmes :

1. Extension work must be based on those needs which people feel and for which they say they need help.
2. There cannot be one programme for all people. Needs differ from village to village, from block to block, from state to state, etc.

3. Extension work *starts* with the people as they *are*, by :

(*a*) Working in harmony with their culture (the approved way of life of any people).

–Know the skills, methods, and tools of the people

–Know whom they recognize as their leaders

–Know their beliefs, practices, values, taboos and faiths

–Know their organizations, institutions

(*b*) Understanding their problems as *they* see them.

4. The extension worker "helps people help themselves" by :

(*a*) Being willing to learn from the people.

(*b*) Being willing to "show how to do" through actual participation.

(*c*) Working with all classes, castes and creeds.

(*d*) Working first with the people on the simplest of the problems that seem most important to them and then moving ahead to those which are more difficult.

(*e*) Working with the people with what they now have, then progressing to the new.

(*f*) Recognizing that new scientific ideas must in simple language be told with care, patience and sympathy; that the village people are slow to change.

(*g*) Having village people share in developing a programme, in working on the programme, and in getting credit for the programme.

(*h*) Recognizing that planning with the people is a continuous and important part of extension work.

(*i*) Recognizing that the family is the basis for all improvement.

(*j*) Using many different methods and techniques to bring about changes.

(*k*) Knowing that conversion by education—not force—must be used in getting new ideas across. Explaining "why" and then letting people make a choice, because choice is a part of being free people.

(*l*) Learning to say "I don't know the answer to this, but I'll find out and let you know by a certain date". This helps keep the respect of village people. Keep your promises or don't make them.

(*m*) Evaluating his own work in terms of "Why did I succeed" or "Why did I fail", *not* "Why didn't these villagers do that after I told them". Evaluation in terms of changes of attitudes is most important.

Even though many members of the block staff will in all probability have had limited training and no previous experience in the extension approach of helping people help themselves, much can be done through continuous staff seminars to guide the staff in becoming skilled in their common sense, extension approach to village people.

CHAPTER III

The Meaning and Application of Social Education

Since one of the central objectives of the Community and National Extensionprogramme is to create a new outlook on the part of all village people, it is important for the staff to know, *first* what is meant by new village outlook and why; *second* what is involved in creating the new outlook, and *third* how to identify and measure progress in creating and developing the new outlook.

Village outlook, be it old or new, is simply the way village people feel and react to their present situation and the way they think and feel about forces of change which come to them either from within or outside the village. In thinking about village outlook, therefore, the block staff's orientation must be focussed on understanding the minds of village people and not the physical environment of the village. If the village environment is poor as viewed by the block staff, it must be understood that the environment is as it is because the village mind has accepted it and in a sense approves of it as it is.

The change of village outlook is therefore the first essential step in changing village environment, be it change in the way the people live or change in methods making a living. The village people must first become conscious of the deficiencies of the way they live before they will want to live differently. This consciousness of the deficiencies of present practices can best be brought about by a positive approach which demonstrates under village conditions, the superior advantages of the Improved Methods. Through these visible demonstrations villagers can be made conscious of the limitations of their traditional practices and methods of making a living.

Change in outlook means not only becoming conscious of the deficiencies of present methods and practices but equally important means a positive approach toward the creation of new values, new desires for improvement, new ways of living, and improved and new ways of making

a living. In a sense the two are part of an inter-related process. To appreciate the deficiencies of the present, the villager must have a mental image of the new. He has no way of knowing that something he cannot mentally visualize is better than something he now has and is currently experiencing.

Of intense importance are the timing and specific steps involved in the villager's decision that the old ways of living and methods of making a living are no longer satisfying and that he wants to experience the improved and new ways of living and making a living. While the stimulation which produces dissatisfaction and creates desires for improved and new ways of living and improved and new ways of making a living is more generally than not, at least in the early stages of change, an external stimulus, the decision to make the change must, if the change is to be of lasting value, come from the minds of village people. People can be pressured to change the way they do things, but unless there is a change within the minds of village men and women, they are likely to return to the old ways when the external pressures are eased.

We see, therefore, that social education in the first instance must be concerned about guiding the block staff in understanding how village people think and why they have, and express, the attitudes they do toward their present ways of living and making a living. The understanding of the way village people think and what they think must be the concern of all members of the block staff. For example, before the animal husbandry block specialist can expect the gram sevak to be effective in motivating village people to accept artificial insemination, both he and the gram sevak should have a good understanding about village attitudes and traditional ways of behaving toward cattle. They should also know the values the people place on improving their cattle, and any traditional ways of thinking with respect to cattle which might retard or block villager acceptance of specific recommendations. Finally, they should be clear in their minds on the approaches and extension methods which will most effectively penetrate the minds of village people resulting in their having a strong enough desire to improve their cattle that they will push aside their traditional practices and attitudes and try the new things being recommended.

Each block specialist should be a student of village attitudes, village ways of thinking and village patterns of behaviour with respect to his or her speciality be it public health, agriculture, education, co-operatives or home science. The understanding of the villager's mind is the first essential to guided change.

Creating the social climate and the attitudes which will produce a new village outlook and motivate village people to want to improve the way they live and their traditional practices and methods of making a living must be the business of all people, both official and non-official, who are concerned with the Community Development and National Extension programmes. There are no short cuts to changing village attitudes. Changing attitudes is a process of creating new social values and new wants which become important to individuals, families and villages. It is as much a step by step process as the harvesting of a crop of wheat which must await the process of preparing the soil, selecting the seed, planting the seed, applying fertilizer, weeding and tilling the growing crop.

The block staff must understand that village people have and express different attitudes about different phases of their pattern of living and ways of making a living. The staff's orientation to understanding village attitudes preparatory to change in village outlook must be specific and general. For example, village people may place very great value on personal body cleanliness but be indifferent toward cleanliness of clothing and environmental sanitation. Likewise, the village cultivator may place high value on keeping the weeds out of a growing crop but be indifferent toward effective utilization of available water. In stimulating and guiding change in the village the block staff must understand village attitudes in specific terms for specific ways of living and specific ways of making a living. The villager's outlook will begin to change as the mental processes move to accepting change in a specific way. There will not be a total change with respect to his entire pattern of living. The first change therefore becomes very important. The series of changes which follow should be carefully correlated to the first. For example, if use of an improved seed is the first change, other recommended change in practices such as use of fertilizer should be closely associated in the villager's mind with the

use of the improved seed. We see therefore that change in outlook wil become accumulative and will produce accumulative village change.

There are known techniques for changing the outlook of village people and for motivating them to want and to accept improved and new ways of living as well as improved and new ways of making a living. Some of the more important approaches for changing village outlook are detailed as follows :

1. The most important thing to keep in mind in seeking to create new village outlook is that while the stimulus for change may be externally applied the desire for change must come from within the minds of the people who are to be changed. This clearly means the seeds for both discontent with the present and a desire for the new must be properly sown in the minds of village people. More precisely this means the block staff in general and the gram sevak in particular must understand the channels of communication within the village. Channels of communication means the ways ideas reach all the people in the village. For our villages this means *first* discovering who the village leaders are both informal and institutional and *second* who the people are who follow given leaders ? These leaders are the guardians of the traditional ways of thinking and behaving. These same leaders more than any others can also be counted upon to be the interpreters for the new. It is true that since these leaders are the guardians of traditional ways of both thinking and behaving, they will block change if they are not directly involved in the interpretation of it as being important for the people to accept.

While village life may from the outside appear to lack organization it can be said with certainty that each and every village will have its leader-follower patterns. Furthermore, it can be said with equal certainty that every person in the village is a functional part of some informal leader-follower pattern. The essential first step in creating the new village outlook, therefore, is to locate the village leaders, and to know the extent of their following. Through close association with these village leaders and by following appropriate and carefully applied extension methods the gram sevak should hope to develop in the minds of these village leaders

new attitudes about their present patterns of living and methods of making a living. As a starter the hope should be to create a healthy interest in wanting to explore new ways of doing things. Since these village leaders will have a following one can expect that ideas well developed in the leaders' minds will be later interpreted and discussed in meaningful village terms within the informal leader-follower group. When this happens the seeds for change toward a new village outlook can be said to have been sown.

Gradually as the village leaders themselves become conscious of the deficiencies of the present ways of living and methods and practices of making a living and gain a vision about what people can expect for the future, they can and will begin the process of creating group understanding of the present deficiencies and group desires for change. As the informal leader-follower pattern begins to develop group ways of thinking, group pressures will begin to develop. As these group relations are strengthened and the individuals begin thinking as a group, they can and will plan programme for change. Once the desire for change becomes a group desire, then and only then can the block staff feel confident that a new village outlook has been created and rest in confidence that the village is beginning the process of breaking with the traditions of the past and deriving satisfaction from their experiences with the new. Once the leaders and others have become accustomed to the need, feasibility and method for improvement, a more direct group approach can be developed.

2. Since village people have for thousands of years been forced to accept their present ways of living and present methods of making a living they find it difficult to visualize the new. There are two important things which can be done by the block staff in helping village people contrast the old with the new so they can determine for themselves the values they wish to place on the new. Within the villages *result* and *method* demonstrations can be organized by the block staff so the people can see the new ways of doing things and themselves contrast the new with the traditional ways and methods. Outside the villages, village leaders can be taken by the block staff on tours and shown new ways of living and improved and

new ways of making a living. The village leaders can then upon their return to the village interpret what they have seen to those who accept their leadership.

3. It will not be enough to merely expose the village people to improved and new ways of making a living and improved and new methods of making a living. People must be guided through the step-by-step process of change. A mere exposure to the new will not produce change. Furthermore, pressure to accept the new way may only result in a stronger attachment to the old. More frequently than not acceptance of the importance of the new must be followed by a careful step-by-step educational process of learning how to do the new things being recommended. Regardless of the merits of new methods, they will not become a part of the villager's life until and unless he can use them effectively himself. The new must therefore be such as will be accepted and bring new satisfaction. Furthermore, the satisfactions with the new must be so strong as to make returning to the old unpleasant. For example, village people might agree that being literate would be to their advantage. They might go so far as to start participating in a literacy class organized in their behalf. Whether or not they remain with the class until they learn to read and write will depend in large part on the skill of the teacher in helping those who are learning to have a satisfying experience and in giving the individual increased motivation to continue to learn. The same is true with a recommendation to village cultivators to use commercial fertilizer. If the cultivator knows how to apply commercial fertilizer and has a successful experience in its use, he is more likely to repeat it. If, however, he does not know that over application may destroy his crop, and therefore, does not properly apply his fertilizer, he will in all probability not continue to use commercial fertilizer.

Initial suggestions for change should be simple. Start with those things about which there is widespread belief that something can be done, yet, that it can be done easily with the resources available and that fairly early results can be expected. Unless there is an early and sustained experience of achievement it will be difficult to maintain interest over a long period of time.

4. Finally the block staff should accept as their objective the educational process of changing first the outlook of village leaders, second, the outlook of village leader-follower groups, and finally, the outlook of the village as a community. Not until the village as a community has unified its thinking about wanting to work together to achieve improved patterns of living, and is concerned about wanting to improve its methods of making a living, can the block staff begin to feel a sense of achievement. There are many things about village development which require individual action but there are no phases of village development which cannot be enhanced by unified village recognition of the importance of all people striving to achieve a better way of life. Furthermore, there are a great many village improvement programmes such as building and maintaining approach roads, paving and maintaining village streets, building and maintaining a village-cum-community school building which are possible only as the new village outlook is that of a village community. It is important therefore that the block staff not press the village into action on village-wide improvements programmes before having created a village community acceptance of the importance of the new programme and recognition that the realization of the new village programmes requires unified village effort and action both in their initial achievement and in later maintenance. It is important to realize that community acceptance is something more than acceptance by majority and that unified village effort is possible only when each villager has identified by his free choice his interest and that of his fellow villagers with some object of joint adventure.

The block staff should understand that there are some common sense criteria for judging when the Community Development and National Extension programmes have produced a significant new outlook on the part of village people. Among the more important criteria the block staff can apply in judging the appearance of new village outlook are the following:

1. The first evidence of a new village outlook is seen when the village people begin to have and express hopes and expectations for better things.

2. The second evidence of a growing new village outlook appears when the village people begin thinking about how they as individuals can work together with their leaders and through their organizations to achieve hoped for improvements.
3. The third criterion for determining new village outlook is found when village people develop village organized plans to maintain improvements and to plan for continued development.
4. The fourth way to evaluate change in village outlook is to observe the process by which new practices become integrated into village culture and the way in which village people show increasing readiness to place their faith in recommendations of science in contrast to the current practice of following traditional practices handed down through the ages.
5. A fifth way to evaluate change in village outlook is by guaging the degree of opposition to a new practice over a period of time.

For the staff untrained in social psychology and sociology this discussion on the meaning and application of social education will appear heavy reading and may not be either fully understood or its importance appreciated. Be that as it may, the staff should forever strive to gain increased training and to attain higher competence in understanding the processes of changing village attitudes and ways of thinking both about the present and the future. Village people are motivated to want to adopt improved and new patterns of living and improved and new ways of making a living. One or more social educators has been assigned to each block. The association of these social educators with each block staff is to assist all members of the block staff to become more skilled in creating the social climate for change. The social educators should not assume it is their role to single-handedly change village outlook. Furthermore, the members of the block staff should not be indifferent to their individual and collective responsibilities in changing village attitudes.

What is required within the block staff is effective team work in approaching and working with village people directed towards creating village interest in change. The skilled and successful social educators

on the block staff will work quietly with the staff helping one and all in their village relations and in their approach to the villagers seeking to arouse their interest in change. Wherever any member of the block staff encounters special problems in gaining village response the techniques of the social educator should assist in trying to understand the village and in thinking through new approaches. In the final analysis the success of the social educator on the block staff must be judged by the success of the block staff in creating a new village outlook and not by the many activities which the social educator seeks to carry out independently.

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CHAPTER IV

Knowledge and Use of Extension Methods—The Key to Success

Extension methods are the tools of the block staff in approaching, working with, influencing village people to become interested in and have successful experiences in solving their problems through their own efforts, making maximum use of the guidance and technical resources of government. Extension methods are to the block staff what machines, wrenches, screw-drivers, vices, and hammers, are to the mechanic. An effective mechanic has available and knows how to use the tools required to do a given piece of work. His effectiveness as a mechanic in being able to do many complicated jobs is dependent on his having access to the required tools and in knowing how to use them properly.

Before the members of the block staff can become efficient in the use of extension methods they must *first* know what methods are available to them; *second* know when to use a given method; and *third* become effective in using each method. To guide the staff in their use of extension methods this chapter presents the more important methods and for each discusses its potential use and gives guidance for its application in working with village people.

In thinking about and using extension methods, the staff must forever search for the methods, which they find produce the desired results. Some methods are useful to attract attention; some are helpful in prying open the minds of the villagers, getting them to become inquisitive ; some are used to demonstrate new ways of doing things; some are for use when it seems appropriate to test out new methods under village conditions so the villagers can see for themselves the merits of the new; and some are to be used in getting village people started thinking and acting together.

By now it should be crystal clear to the block staff that their success will be judged by their ability to create interest on the part of village

people in wanting a higher level of living; in helping them understand how they can through their own efforts, and by making full use of the guidance and technical resources of government, take effective action, be it group effort or the adoption of new and improved methods or practices. To carry through on this task the block staff will find through experience that their success will be depedent on how effective they are in the use of several extension methods properly selected, skilfully used and in relation one to the other. More and more their experience will reveal that, several methods properly used will speed up the eventual villager acceptance and successful adoption of the staff's many technical recommendations.

We turn now to a systematic presentation of the more important extension methods available to the block staff.

Extension Method—No. 1 Direct Contact

The extension method which the gram sevak will use first and most frequently is direct contact—face to face relations with village people individually and in groups. The most important thing for him to remember about direct contacts is to have something specific in mind he wishes to accomplish. In the first round of village "get acquainted" visits the gram sevak will be using almost exclusively the direct contact method. For these initial direct contact visits the gram sevak should have four objectives in mind : *first*, he will want to see if he can discover to whom the village people tend to look for leadership and for what purposes; *second*, he will want to explain the objectives and methods of the Community and National Extension programme; *third*, he will want to sound out possible villager interest; and *fourth*, he will want to learn from the villagers what they consider to be their village problems and what interest they have in solving them.

As the gram sevak continues work in the villages, he will make more and more direct contacts with villagers in groups. These group contacts will be for the purpose of arousing the villagers' interest in new village problems and to get them thinking that it would be a good thing if they started trying to work out their own solution for a given problem,

The danger is that the gram sevak will want to rush the villagers to take action on problems he feels are urgent.

Since direct contacts revolve around conversations, the following are some suggested guides which will help make direct contacts more effective:

1. Be sincere in your discussions and relations. In other words make it clear by your manner of approach that you understand and like village people and that you are out to help them.
2. Develop the art of listening.
3. Be sure of your facts. When you don't know say you don't know but that you will find out and give a report later.
4. When new and significant ideas develop out of the conversations, develop the skill of letting the individual or group feel that the idea has come from a person or persons in the group.
5. Use simple language having meaning to the village people.
6. Avoid arguments.
7. In leaving, feel and express a genuine friendliness and appreciation. Strive to create a desire on the part of the people to want you to return soon and often.

Extension Method—No. 2—Result Demonstration

Village people are like people everywhere, in that they do the things they do, in the way they do them, largely because they know what results can be expected if they follow the traditional ways which have been handed down from the past. So far as agriculture is concerned, since the villagers have very small acreages they cannot afford to readily accept and experiment with new agricultural practices. Because the villager operates on such small margins he cannot afford to take the risk of getting crop yield lower than the one which he gets from his traditional practices.

The gram sevak and the technical block staff must understand that the villager is operating within his experience world and his experiences are rather largely limited to his village ways of doing and thinking. The block staff on the other hand is concerned about how to change the villager's traditional ways of doing and thinking. Since the members of

the block staff will have many thoughts about how to improve village conditions they must think carefully about how to help the villager change, and be very careful to guide the villager in his change in order that his experience with the new will be so satisfying that it will result in his taking on the new way and discarding the traditional way.

In seeking to change village practices the staff must take considerable time to understand why the villager does things the way he does them. The block staff will have in mind new practices which have been developed out of research. The question which confronts the block staff is how to get the villagers to try the new. The adaptation of scientific recommendations to village conditions must, if it is successful, be a process of grafting the new on to the old in much the same way the horticulturist grafts a new bud on old root stock.

For the block staff and the gram sevak in particular, the *result demonstration* will, if properly used, be the most successful method of testing and showing—demonstrating under village conditions—how new and improved practices, if properly adapted to the village, can produce results superior to the traditional village practices.

It will be a wise block staff that chooses to place high faith in the result demonstration as a method of gaining village acceptance and, therefore, adoption of the many findings of science which the block staff wishes to recommend to the villagers. There are many reasons why the block staff should place high priority on the use of the *result demonstration* in changing many of the villagers' traditional practices, but among the more important are the following :

(*a*) From the point of view of the block staff's solid working relations with the village people it is of utmost importance that the villagers have a highly successful experience in carrying out the block staff's initial recommendations. If the technical recommendations are to succeed it is important that they be carried out correctly, in detail and in appropriate sequence. To leave out one important step may mean failure to convince villagers to adopt the recommendation,

(*b*) To assure maximum village acceptance of the results of the *result demonstration* each practice being demonstrated should in so far as possible be tried out on at least three different fields by three different villagers. This creates interest and is a safeguard against a possible failure.

(*c*) As the technical staff and the gram sevak work intensely with the villagers on a specific result demonstration, they will find out what refinements and adjustments need to be made before deciding to recommend that all villagers adopt the new practice.

(*d*) Only as the staff members go through the step-by-step process with a few villagers in organising and carrying through on recommendations will they, as a staff, know the step-by-step educational programmes they must organise and follow through on in order to guide the village in acceptance of the recommendations.

The *result demonstration* will be useful to the block staff when used to demonstrate the following practices :

1. Using improved cultivation practices
2. Using DDT to spray interior of houses
3. Using improved seed
4. Using fertilizer
5. Using compost and green manuring
6. Using improved implements
7. Building a soakage pit.

To be effective the result demonstration should be carried out in the village (with the active leadership and co-operation of a villager) whose ideas and ways of doing things are respected by others whom the worker hopes to influence. Once the block staff is satisfied that the improved practice they want to demonstrate will make a significant contribution to the village, great care should be placed on selecting the right person or persons in the village to sponsor the demonstration. To have a successful demonstration it is important to have an interested villager leading it who is also a person whom others respect and are inclined to follow.

Since the result demonstration is used to test out an improved practice under village conditions, hoping if it is as successful as anticipated that many villages will immediately adopt it, it will be important from the beginning to include a cross-section of villagers in discussing so all can be informed about all steps involved in carrying out the demonstration. The earlier the people whom the demonstration is meant to help can be gotten interested in the demonstration and in following it through, the better. If a large number of people do not follow the demonstration through all steps it cannot be considered successful—in that the results of the demonstration will have had limited impact on the minds of the villagers it was supposed to influence.

In planning and organising a *result demonstration* the block staff and the gram sevak in particular will want to accept the following guidance :

1. First be clear that the new practice to be demonstrated is one the majority of the villagers who are to be influenced can adopt if the demonstration is successful.
2. Be certain that there is at least a nucleus of village interest in the problem the demonstration is to assist in solving.
3. Be sure the gram sevak is clear about, and capable of guiding the village through, all the steps considered essential for a successful demonstration.
4. Be sure the block staff can follow through on each step where staff assistance is required.
5. Having decided to proceed with a given demonstration in a given village be sure the right person is selected to carry on the demonstration. The person selected should be interested in testing the new practice; be a man others look to for leadership; be willing to have others in the village observe the demonstration and willing to explain the results of the demonstration to others who could be helped if they followed the new practice.
6. If an improved agricultural practice is being demonstrated the village cultivator on whose land the practice is to be demonstrated

must agree to select a plot of land which can be divided into two plots. On one plot he will continue to follow his regular methods and on the second he will follow in detail the new practice to be tested. The *result demonstration* comes from testing the new alongside the old and comparing the results.

7. The plot selected for the demonstration should, if possible, be near a road where people can see it as they pass by.
8. As many villagers as can be interested should be encouraged to visit the demonstration on at least three occasions if it is a crop—first when the demonstration is being started, second at mid-point in growth, and third at the end of harvest time. The gram sevak and the technical specialist of the block should plan to be present for each of these three occasions to assist all villagers present in understanding the demonstration, and to evaluate the results.
9. If the block staff is to use the results of the demonstration in the educational programme of influencing widespread village adoption of the new practice, it will be necessary to have at least three comparable demonstrations in each village and for the gram sevak and the villagers carrying on the demonstration to keep precise records, so that the true effect of the demonstration will be known. Photographic records of results from the demonstrations will be extremely useful for work in other villages where demonstrations are to be organized.

For a block staff inexperienced in educational methods and programmes concerned with changing village practices, the *result demonstration* offers an almost fool-proof approach when its objectives are understood and its methods are followed carefully.

Extension Method—No. 3—Method Demonstration

Showing others how to improve something they are now doing or teaching them how to do something new is a method demonstration. If a villager has purchased an improved agricultural implement unfamiliar to

him, and the gram sevak first shows him how to use it properly and then assists him so the villager can himself continue to use it properly, a successful method demonstration has been conducted. If the gram sevak shows a group of village women how to make soap and then takes them through the steps in soap making so each woman who observes and participates can, when she returns to her home, herself make soap, then a successful demonstration has been conducted.

As the block staff gains acceptance in the villages of the block it will have daily opportunities to assist village people to improve on the methods they are now using and to train them to do many new and useful things. In this connection, however, the staff should exercise good judgment and not criticise the way people do things. Remember always, people do things the way they do them because that happens to be the way they know how to do them. Furthermore, an inquisitive mind will frequently reveal that other methods have been tried and discarded as unworkable in the village. Finally, the block staff must know how to do with ease and effectiveness the things being demonstrated to the villagers. Nothing will cause the staff to lose face so fast in the village as to try to show the villagers how to do something when one's actions reveal that he himself does not know how to do what he is demonstrating.

The method demonstration offers the staff members a unique opportunity to function as teachers—showing and training people how to do useful things. In the first instance, the method demonstration may be used to attract villager interest. Once the interest has been gained the teaching-learning process can then logically follow. For example, villagers may not know the many advantages of the smokeless chulha until it is demonstrated. A simple method demonstration will show that it conserves precious fuel and keeps the smoke out of the house. As the village interest develops it will then be possible for the gram sevak and the gram sevika to work with groups of men and women and take them through all the steps involved in constructing a smokeless chulha. The gram sevika and the gram sevak will themselves go through the process step-by-step

explaining *what* they do, *why* and *how*. Following this step-by-step demonstration the villagers will then follow each step by themselves repeating what the gram sevika and gram sevak have showed them. As the villagers participate and learn how to build and use a smokeless chulha, the gram sevika and gram sevak can have the satisfaction of knowing they have made appropriate and effective use of the method demonstration type of extension education.

The following suggested uses of the method demonstration will serve to illustrate its very great scope as an extension method :

1. Building a smokeless chulha
2. Planting seed in lines
3. Making soap
4. Using an improved agricultural implement
5. Hitching bullocks to increase their power
6. Seed treatment to control disease
7. Making a blouse
8. Vaccinating chickens
9. Using a mechanical spray
10. Building a sanitary latrine.

In planning the demonstration, give careful thought to selecting the appropriate leader on whose farm or in whose house the demonstration is to be conducted. Remember, if a leader organises the village to participate in the demonstration, an important step will have been taken in gaining village acceptance of the new method.

In conducting the demonstration the gram sevak and the technical specialist should keep the following points in mind :

1. Encourage attendance by as many villagers as possible. Remember, the method demonstration is effective only as the people *see*, *hear*, *understand*, and themselves *learn to do* what is being demonstrated.
2. Tell the villagers what is being demonstrated as you start the demonstration.
3. Tell them why the demonstration is being conducted.

4. Show the villagers how to do the job.
5. Have the villagers themselves go through the steps of the demonstration so they can repeat the process themselves without further assistance.
6. Allow all who have questions an opportunity to ask their questions.
7. It is of absolute necessity for the gram sevak to be skilful in conducting each demonstration.

After the gram sevak has conducted a given method demonstration he should follow up with interested villagers encouraging their adoption of the new methods. In these follow up visits the gram sevak should be alert to discover what things may inhibit adoption of the new method, such as lack of available materials or criticism by members of the family who belittle the new way.

The way to test the effectiveness of a new method which has been demonstrated is to observe the number who adopt it. The gram sevak should know that the success of the method demonstration will, among other factors, be dependent on the following things:

1. Demonstrating a new method which will help the villagers
2. Demonstrating equipment and materials which are available and which the villagers can afford
3. Preparing himself well for the demonstration so the villagers will recognise his own superior competence as he conducts the demonstration
4. Collecting all equipment needed for the demonstration
5. Selecting a recognised or highly potential leader on whose land or in whose house the demonstration is to be conducted
6. Being sure the villagers have been told of the meeting well in advance and that they know the hour and place of the demonstration
7, Encouraging the villagers to want to learn the new method—showing them how it will be to their advantage to master the new method

8. Showing them how to do the new work.
9. Encouraging them to repeat the steps under his supervision so they can master the steps.
10. Fitting the new method into a definite plan for village improvement.
11. Making it important for all to do the new practice.

It will be a wise staff that accepts the broader challenge of teaching village people many new things through the method demonstration. The effective use of the method demonstration will serve as a growing link, strengthening and endearing the staff to the village people.

Extension Method—No. 4—Working with Village Leaders

Since the objectives of the Community Development and National Extension programmes are to develop a people's programme the encouragement and training of village leaders and the development of an effective working relationship with them is essential. Experience with extension and village self-development programmes all around the world supports the conclusion that the single most important extension method is working with village leaders. Good or bad, progressive or conservative, these individuals guide village thinking and actions. All village groups, both informal and those formally organized, function through recognized group leaders.

Working alone, and relying only on individual village contacts, the gram sevak cannot greatly multiply his efforts; but working through village leaders the gram sevak can see how ideas become group and village-wide and how stimulation for action grows from within.

The wise gram sevak will always be searching for leaders. The existing leaders should be recognized and used in keeping with their capabilities. As the village gains experience in development, new situations will produce new leaders. Frequently outside guidance from the gram sevak can help create situations which will afford opportunities for potential leaders to emerge as recognized leaders.

While there are always some people who want prestige and, therefore, readily push themselves to the front, the effective village leader is one who

will, or in due course possess the following characteristics and patterns of behaviour :

1. Lives by a good set of principles, and thus sets a good example.
2. Is looked to by others for leadership.
3. Gives credit to others for good work or significant ideas.
4. Is dependable.
5. Has faith in people's ability to do significant things for themselves.
6. Is fair to all.
7. Has patience with different points of view.
8. Is himself eager to learn.
9. Stays by a job until it is finished.

The gram sevak should in the first instance recognize the existing popularly elected leaders like sarpanches or panchayats and co-operative societies. He should also seek to discover and develop new leaders. The best way to find out who the potential new leaders are is to ask a number of villagers who would be good to take the lead in getting the people to think through and organise themselves to do a given job. If it is an important job the villagers will concentrate on naming one or two people. For example, suppose out of the direct village contacts the gram sevak decides the time is right to think more systematically about selecting a couple of cultivators to organise a result demonstration which will test under village conditions the advantages of a new variety of seed. To be successful in creating village interest, the gram sevak will want to select one or two cultivators of influence and not necessarily the cultivators who may volunteer first to have the demonstration on their land. To select these influential village cultivators the gram sevak could ask a cross-section of cultivators one or two simple questions such as : "On whose land should the demonstration be organised to assure maximum interest of all cultivators in following the results of testing out under village conditions the advantages of the improved seed?" The names that appear most often are likely to be the natural leaders. There are always potential leaders who in the begining may be meek and not push themselves forward. One can readily see that to have the demonstration on the land of a villager

other cultivators look to and accept as a natura lleader will result in early and sustained village interest. Through the natural leaders, ideas coming from the staff can quickly be integrated into village thinking, planning and action.

Once the gram sevak has decided that he has located the natural leader for the demonstration of the new seed variety, he must then secure the active interest and co-operation of the named leader. It is important that the leader be fully involved in all phases of planning and carrying out the demonstration. Specifically this means the leader must assist the gram sevak by :

1. Calling a meeting of the village cultivators to discuss the crop situation and the proposed demonstration to test out the new seed variety under village conditions.
2. Accepting responsibility, with the help of the gram sevak, for preparing the soil and for planting one-half of the field to the traditional village variety of seed and the other half to the new variety. The leader should also agree to put up plaques in his field so that all who pass by will know that one-half of the field is planted with the traditional variety and the other half with the new variety.
3. Agreeing to invite other village cultivators to his field on at least three occasions ; to observe the preparation of the seed bed and planting of the two varieties; to observe the plants in growth; and to see for themselves the difference in yield at harvest.

Most villages have several natural leaders and as they gain experience in village self-help development, new leaders will emerge. The gram sevak should always be figuring out ways to use all the natural leaders and to develop new ones. It is especially important to be watching for young leaders, working them into new leadership responsibility as they develop.

Leaders are human, in that they will be appreciative of recognition both by the block staff and the village. The most simple way to give recognition to the natural village leaders is to see that they are in the

front when tours are made in the village, whether by the block staff or by outside visitors. The gram sevak should remember that as the village leader is recognized, he will exert renewed effort, and the better the natural leaders function, the more successful the gram sevak will be in stimulating and guiding a comprehensive village development programme. Some suggestions follow for ways of recognizing village leaders and building up the important part played by the natural leaders in village development:

1. See that the leaders are always in charge of showing visitors around and in explaining what the village has done and how it was accomplished.
2. Plan tours for the village leaders both within and outside the block.
3. Recognize the leaders at public meetings and find simple ways of rewarding them, such as presenting them with a package of improved seed or a new improved implement.

For village leaders to be fully effective they should be brought together into block leader camps for training from time to time. In these camps, which might last for several days at a time, the leaders should have ample opportunity to exchange experiences, learning from each other and the block staff the progress achieved and problems encountered in improving all phases of village life. Where one village failed another will have succeeded. By helping to analyse what various villagers have done, how they approached a given problem and with what degree of success, the block staff, with the village leaders will be conducting a highly useful leader training camp. Through these block leader training camps the village leaders in attendance will pick up new ideas, gain new inspirations, and gain a new sense of their importance in village development.

Extension Method—No. 5—Village Group Action

The block staff, especially the gram sevak, should early understand that most of the village problems in most of the villages can be solved only through group effort—which means some form of organized group having a group leader.

The first four years of experience with the Community Development

and National Extension programmes makes unmistakably clear the absolute necessity of having a village-wide, organized body to sponsor and guide the village development programme. Until and unless there is a village organized body to sponsor the programme, the various activities undertaken tend to be those the block staff sponsors and the results are not looked upon as village achievements, which rightly they are not.

In the initial approach to the villages the block staff may conclude that because there are so few organized groups with standing, group action as a method is ruled out. Because the villages today do have so few effective, organized groups, beyond the panchayats and co-operatives, the staff must accept this as a village problem, just as they accept low crop yields and poor sanitation as being a village problem. The absence of organized village groups beyond the panchayat and co-operatives presents the staff with a dilemma. To effectively tackle many if not most of the village problems, effective group effort is required and the number of organized groups is almost nil. Faced with this situation the staff may tend to decide what should be done in the village and start ordering the villagers into action to carry out the jobs the staff takes out for village action. To do so is to impose programmes on the people. This not only results in little or no gain but can set people against progress.

If the block staff heeds the guidance given in Chapter VIII on "Initiating the Community and National Extension Programme in the Villages", it will first take time to understand what the people think is important enough to warrant their attention and group effort. As a guide rule to the block staff it can be assured that people can be guided in organizing themselves to take action on the things which are recognized as being important to most of them. Illustrations are to be had by the thousands, growing out of India's own experience, to support the conclusion that programmes which start from the people's own concern and through their leader group effort not only succeed in and of themselves but inspire the people to tackle other problems, which in the initial stages were not considered important, or about which people felt they could do nothing.

Group thinking, planning and action should become purposeful

goals for the entire block staff in its day-by-day relations with the village people.

As an extension method the gram sevak should look to and use village groups and group action as a means of focussing village attention on a problem and as a means of mobilizing the village for action. First through personal contacts, then through small informal groups and later through larger groups, the gram sevak can involve the village people in taking a look at themselves and the many problems of the village. Through group meetings the various points of view gain expression and the interest of the villagers is aroused in wanting to do something about solving their problems. When enough concern is generated from within about a problem the villagers can then be moved to action, for the decision to do something has come from them. Through these discussions and expressions of concern, leaders also emerge around whom group action can be directed.

Fortunately, to guide the block staff in its thinking about group methods, the results of a great deal of research are available regarding the processes and methods of involving people in discussions which can lead naturally into group formation and group action. Among the more important generalizations which can be made from this research are the following :

1. The first step toward group action should be for the gram sevak to have discovered several people in his direct contacts who have expressed an interest in a given problem which might be fairly widely recognized.
2. These interested individuals should be requested to invite to a very informal discussion others they feel are interested in the problem.
3. The group should continue the discussions if the first informal meeting proves a number to be interested. Sooner or later if the meetings are well planned and skilfully guided some one will start agitating that the village get itself organized to solve the problem.

So that these village group discussions will be most fruitful, first in discussing and generating interest on problems and later in organizing for group action, the following general guides will be useful to the block staff, especially the gram sevak :

1. Never let the impression gain ground that your solution is the best.
2. Never condemn existing practices; suggest there is another way too, which may be explained and discussed.
3. No pre-conceived ideas should be thrown out all at once, merely for acceptance.
4. Do not feel frustrated if an initial attempt fails to attract attention, much less acceptance.
5. Go to the meeting prepared to help guide the discussion. Study the problem. Have whatever facts are available assembled and interpreted so they will have meaning to the village. A clear conception of what is technically and financially possible should first be obtained from Block Headquarters.
6. Before starting the meeting, try to be sure everyone is comfortable so the group will be relaxed and able to direct their thoughts to the topic being discussed.
7. The best discussions will be had when the people are seated in a circle so everyone can see the face and expression of every person in the meeting.
8. Start the meeting off by having the group leader explain the problem for discussion. The gram sevak will generally find that a few hours spent with the convenor of the group before it meets pays good dividends. This helps the leader to be clear in his own mind about the problem to be discussed and the objectives he should hope to achieve in the meeting.
9. Speeches should be discouraged. The objective should be to secure the expressions of as many individuals as possible.
10. The discussion should be kept focussed on the problem, hoping to gain group acceptance of it and to intensify people's concern

to the point of eventual action. If the group reaches the point of action another meeting should be called to plan the action.

11. In the meeting called to plan for action, the gram sevak should bring with him the necessary technical specialist from the block staff. The technical specialist should attend this meeting for the purpose of guiding the action steps and not to give the group a formula.

12. In planning action the group should be clear as to who is expected to lead the action and what various individual villagers are expected to do. There should also be a clear understanding about the nature of the technical help which the village has requested from the block staff. In brief, the action steps should specify *what* is to be done; *how* it is to be done; *who* is to do what; when each action step is to be taken; and what follow up may be required such as maintenance and servicing.

By way of summary, the gram sevak should seek to guide each group concerned about specific problems to move through six specific steps :

1. Through discussions come to group recognition of the problem, and create a desire to solve the problem.
2. Seek technical advice to know what alternatives there are for solving the problem.
3. Select the alternative which the group feels best fits their situation
4. Reach a decision to take action.
5. Plan a joint course of action.
6. Begin the work.

Some of the more important village problems which can be solved only by group action are :

1. Deciding as village that a higher level of living is desirable and can be achieved only if the villagers work together.
2. Building schools.
3. Building and maintaining village approach roads.
4. Digging and cleaning village tanks,

5. Controlling malaria.
6. Rebuilding villages and village houses.
7. Organising and utilising co-operatives to provide credit and to stock and sell supplies and market products.
8. Building village community halls.

It will be a wise staff which recognizes that the village organization created to do a given thing may not be the best organization to take on another or a new job. It is, however, important to know that as the village people gain experience in organizing to solve problems or provide themselves with more and better service, their experience in working together will become accumulative and that before long they will, with limited help from the block staff, be taking more and more action on their own initiative.

Extension Method—No. 6—Visual Aids

The block staff should look upon the use of visual aids as a highly useful and essential method of first attracting village attention and second of putting across a point—or actually telling a story. Attracting people's attention is the first essential in teaching.

There are a number of very important visual aid media which should be known to the block staff. Among the more useful are the following :

1. Photographs
2. Posters
3. Blackboards
4. Bulletin Boards
5. Flash Cards
6. Flannelgraphs
7. Puppets
8. Slides
9. Film strips
10. Films

So that the block staff will know how and under what circumstances the various visual aid methods can best be used and how to use each, there follows a discussion of each of the more important visual aid methods listed above :

1. Photographs

Photographs are especially suited to teaching illiterates. They are useful also in illustrating written material. Everybody likes to see a photograph of himself best of all. If a village worker can afford to buy any equipment, one of the first things he should buy is a camera.

A good way to use photographs is to place them on a village bulletin board.

(*i*) Arrange them to tell a story, or
(*ii*) Tell the steps in an improved practice
(*iii*) Giving accurate details, or
(*iv*) Showing before and after results.

Good photographs used in this manner :

(*i*) Show action
(*ii*) Show emotion
(*iii*) Show people as they really are, and
(*iv*) Are easily understood.

People love photographs and will become attached to the village worker who can produce them and who will use them. But some photographs are a waste. They have little value if

(*i*) They are not lively
(*ii*) They are not arranged to teach
(*iii*) They are not clear
(*iv*) They are dirty
(*v*) They are too small
(*vi*) They are in bad taste.

2. Posters

The poster is an important visual aid. But like other "aids" the poster is never used along. It must always be part of a campaign or a teaching programme. It will serve first to inspire the people. It will prove to villagers that there is official interest in the problem treated. Lastly, as long as it remains in the village it will serve as a reminder to the villagers.

A good poster arouses people. It makes them feel a part of the work at hand.

To be useful a poster must be planned for a special job. It must be planned for the people who are supposed to do the job. The following points should be considered in making a poster :

(*i*) To do a special job

(*a*) Promote one point (example : kill flies, manure paddy)

(*b*) Support local demonstrations

(*c*) Support local exhibits

(*ii*) To be planned for the people who are supposed to do the job

(*a*) Contain dramatic pictures that will stop people and make them look

(*b*) Tell the story in a single glance

(1) Have few words

(2) Have simple words

(3) Have one idea

(4) Have bold letters

(*c*) Must picture everyday living

(*d*) Should be in pleasing colours

(*e*) Should be at least 20 by 30 inches in size

(*f*) Must be timely.

Generally speaking a poster should contain three main divisions. The first part usually announces the purpose of a project. The second sets out conditions. The third recommends action. Each of these three main divisions may be illustrated with striking art supported by brief language.

Posters that are produced properly are often not effective because they are put in a poor place or not pasted. Posters should be placed where people pass or placed where people gather.

Some posters fail to do good because they are not followed with other devices such as meetings, demonstrations, films.

Remember : A poster must be part of a campaign—a poster will not stand alone.

3. Blackboards

The blackboard is helpful in meetings and group discussions. Chalk and some kind of an eraser is all the equipment you need.

You can make a blackboard with a piece of plywood about 30 by 40 inches. Paint this board with blackboard paint. If you want to carry the board from village to village, make it in two pieces and hinge it in the middle. Have a small strip of wood attached to the inside of the fold so it can be slid across the board after it is opened and make the board firm.

When you conduct meetings or discussions, write the topic for discussion on the board. In most cases this topic should be in the form of a question. Example : "What is the best way to get the village tank cleaned ?"

During the discussion place under the written question the suggested answers offered by the group. Also place on the board the suggestions that you have.

By writing on the board in this manner you can hold the attention of the group. You can also keep their attention on the particular subject you want discussed. It is good to put drawings on the board to illustrate points.

Rules to follow in using the blackboard are :

(*i*) Have it clean
(*ii*) Use clean eraser
(*iii*) Write in large letters
(*iv*) Don't talk as you write
(*v*) Face group after writing and continuing the discussion
(*vi*) Don't fill the board
(*vii*) Don't use abbreviations
(*viii*) Keep drawings simple
(*ix*) Use coloured chalk—yellow chalk is good at night
(*x*) Don't stand in front of the blackboard, stand to one side

(*xi*) Practice using the blackboard.

The same blackboard can be used for the flannelgraph. (See discussion on flannelgraph.)

Cover the blackboard with a clean white cloth and it can be used for a screen in showing filmstrips. (See discussion on filmstrips.)

If you are conducting literacy classes, the blackboard can be very useful.

4. **Bulletin Board**

Since there are few village newspapers, a well planned bulletin board kept up-to-date can be of great help to the gram sevak if used for :

(*i*) Local announcements of importance to all the village

(*ii*) Photographs to show local activity

(*iii*) Follow up instructions for the village on things demonstrated and emphasized

(*iv*) Village reminders for things to be done—when, how and by whom.

5. **Flash Cards**

Flash cards are used the same as filmstrips. In flash cards, however your people see the picture directly, instead of seeing it on a screen. The story is told as each card is held before the group. The story is simple and tells about one thing. It may be on mosquito control, how to make hay, how to clean dishes.

Flash cards should :

(*i*) Be used in groups of not over 30 people

(*ii*) Be large enough for everyone to see—at least 22 by 28 inches

(*iii*) Be simple line drawings or photographs, or cartoons

(*iv*) Be adapted to local conditions

(*v*) Have plenty of colour.

It is best to limit the number of flash cards to 10 or 12 for one talk. In order to plan the most effective cards, study your talk and pick the main ideas that you want your villagers to remember.

Prepare a picture for each idea which will give visual impact to the idea.

To teach well with flashcards :

(*i*) The story on each card must be familiar to you

(*ii*) You must use simple words and local expressions

(*iii*) You must bring in local names of people and villages

(*iv*) You must hold cards so people can see clearly

(*v*) You must hold cards against body and not up in air (You turn your body toward the different parts of the group to show cards to all the group)

(*vi*) You glance down at card as you tell the story

(*vii*) You point to important objects without covering the card with your hand

(*viii*) You are enthusiastic, you enjoy telling the story.

You have the cards stacked in order. As one card is finished it is slid behind the other so that it will be in order the next time it is used.

As you become skilled in this type of teaching you may let the people participate in the discussion or telling the story. It is a better discussion or better story if they participate. If anyone in your group is good at telling the story or leading a discussion, let him take the cards and use them with other groups.

6. **Flannelgraphs**

What is it ?

A flannelgraph is a visual teaching aid. Pieces of flannel felt or sandpaper, having rough surfaces, or nap, will stick to another piece of flannel stretched on a firm flat surface, called a "flannelboard". When you attach pieces of flannel, felt or sandpaper to the backs of pictures, photographs, drawings, letters etc. these objects will also stick to the flannelboard. This display is called a "flannelgraph".

Uses of the Flannelgraph

Your flannelgraph can be used as a bulletin board and in many other ways, but it is best as a visual aid for lectures or informal talks. It is especially useful to show comparisons and changes or to illustrate the steps in a story. You can use it to suggest that to look for when buying food. You can use it to indicate changes in sanitary conditions. It will

do a good job of pointing up simplified versions of health trends, of illustrating important points in a discussion or lecture, or of emphasizing budget or other figures. Using different coloured strips of paper or flannel, cut to scale, as the elements of a bar or pie chart, you can show clearly case loads, costs, personnel needs, or disease rates.

The uses of your flannelgraph are as many as your needs and your imagination. It is easy to make from readily available inexpensive materials. It is easy to carry around and it permits audience participation.

How to make it : You will need—

1. Pieces of outing flannel, felt or sandpaper;
2. Plyboard or cardboard;
3. Rubber cement, glue or paste;
4. Coloured pencils (wax china-marking) or wax crayons;
5. Drawing pins (thumb tacks);
6. Pair of scissors;
7. The pictures, designs, letters, objects or other materials you wish to display.

The size of your flannelgraph will depend on the size of your board and this will depend on how large an audience will be looking at the flannelgraph. For most purposes a board 3 ft. x 4 ft. is large enough. Objects can be seen on it up to 25 feet.

Plyboard or heavy cardboard will make a stiff support for your background flannel. Drawing pins will hold the flannel in place. A good grade of outing flannel is recommended. There should be good colour contrast between the background flannel and the objects displayed. You can fasten a second piece of board to the back to hide the pins and strengthen the flannelboard.

If you wish you can sew up two pieces of flannel of different colours along three edges. This envelope can be slipped over the board backing and the fourth side sewed up. Now by turning the flannelboard over you can have different coloured backgrounds. This will increase the attractiveness of your flannelgraph.

The drawings, photographs, pictures or shapes of flannel which you

want to display must be carefully cut out. Flannel pieces are then ready to be smoothed on to the flannel-board where they will stick because of their rough nap. You will have to attach pieces of flannel, felt or sand-paper to the other objects before they will stick to the board. With flannel pieces use only rubber cement and see that the backs of the objects are well covered with flannel pieces to give a large adhering surface.

Sandpaper, because of its coarser surface, is the best adhering material. You can scatter the pieces more widely allowing several inches between the pieces on the backs of the object. Glue, paste or rubber cement can be used. When a single piece of sandpaper is used to hold a picture be sure to attach it well toward the top of the picture so that the weight of the picture will not pull it forward and off the board.

Keep your flannelgraph simple. The illustrations should be big and bold. Your lettering should be large block printing. Some commercial stick-on letters, while expensive, are useful. YOUR FLANNELGRAPH DOES NOT HAVE TO BE PRETTY BUT IT MUST BE EASY TO SEE AND UNDERSTAND FROM A DISTANCE.

If you have no pictures or photographs you can draw pictures and designs directly on pieces of light coloured flannel with wax pencils or crayons. Oil paints can also be used. For doing this the flannel must be stretched taut. You can also cut out designs and shapes from pieces of flannel as animals, people, trees. etc.

How to use it :

Have your flannelboard placed high enough so that it can be seen easily by everyone in the audience. Have it placed on a firm table or stand. An easel can also be used. Have the board well lighted. Have all the parts ready and in order. If you have several objects to display number them clearly on the back and place them in order so that you won't have to hunt for them when the time comes to use them. If you have several groups of parts place each group, separately numbered, in easy-to-open folders or envelopes and number the envelopes consecutively.

To aid your memory you should make a note in the body of any

paper you may be going to read indicating the point in the paper at which you will want to place pieces of your flannelgraph on the board. Also briefly identify each piece.

Don't stand in front of your flannelboard and block the view. Give your audience time to see each piece and to understand each step in the development of your flannelgraph before you proceed to the next step. Don't try to work in a windy place or in a draft. The parts will blow off the board.

Let others help you with the construction and operation of flannelgraphs. School children particularly will enjoy developing designs and pictures and will be deeply interested when these are shown to illustrate a talk. Children, staff associates or even members of an audience after a brief instruction, will enjoy and profit by operating the flannelgraph while you give the talk or explanation.

After demonstrating a simple graph such as the chain of infection of a disease or the proper location of a latrine in relation to a water supply volunteers from the class may enjoy and profit by trying to reproduce the graph.

Or in the study of nutrition after a group of housewives have discussed foods containing vitamin 'C' volunteers might be asked to come forward and select and place on the board pictures, from a large assortment, of those foods they believe to have lots of vitamin 'C'. The class can participate at this point by judging of the accuracy of the choices.

From an assortment of pictures of layette articles prospective mothers, after a class, can be asked to select and post on the board those articles necessary for a home confinement.

There are many ways in which people can have fun and learn more by helping make or work a flannelgraph.

Improvisation

While your flannelgraph built as described above is possibly the ideal, you can improvise with very little loss of effectiveness. For example, if you have no cement or glue, pictures can be fastened to pieces

of sandpaper with wire staples such as are used in offices to hold papers together. You can use Gem clips, scotch tape or even steel pins.

If you have no flannelboard or do not care to carry one with you on a field visit ask for an old shawl of plain neutral shade. Stretch this on a wall or charpoy with drawing pins or attach it to any smooth firm surface. Then go ahead and place your flannelgraph pieces on the shawl and they will stick very well.

If you can make all your display parts out of flannel, they can be rolled into a small bundle and you have nothing to carry with you that is bulky. Nor will you have to worry about cement, glue or clips.

Materials for a Flannelgraph

Canton flannel, sometimes called outing flannel or jute flannel or flannelette. It should have a coarse nap. It is best if smooth on one side and rough on the other. Canton flannel is generally available in white, black and several shades of light colours (usually 36 inches wide). You can purchase it in the bazar or in any store selling piece goods.

Felt is somewhat heavier than flannel and may be useful for background material. It is much more expensive. You can buy it in several shades in most stores selling piece goods.

Sandpaper can be bought in any paint or hardware stores. Rough or medium grain is best.

Glue, mucilage or paste will be satisfactory. Glues etc. can be purchased in any stationery store or art shop.

Rubber cement can be bought in any bicycle repair shop. Ask for a tube of bicycle tyre patching cement.

Plyboard can be bought in carpenter shops. Some towns have special shops selling plyboard and composition boards. The shop will cut the board to any size you want. But remember, you will save money if the size you want to such that there is no wastage of the board.

7. **Puppets**

Puppetry is especially suitable for villages.

It is an inexpensive activity.

It is an easily acquired art.

Even crudely made puppets, when played with a lively sense of drama can hold an audience.

The puppet play can teach a lesson about health, literacy, agriculture or home-making.

Types of puppets :

(*i*) Glove or hand puppets

(*ii*) Marionettes or string puppets

(*iii*) Rod puppets

(*iv*) Shadow puppets.

Each puppet has its own limitations and advantages.

The glove puppet is the simplest, and the one suggested for your use. It is like a three-fingered glove which fits on the hand. The first finger is inserted inside the head and moves it. The middle finger and thumb fit in the hands and move them. The dress covers the hand and forearm. One person can operate two puppets at one time.

How to make a simple puppet :

(*i*) Roll a piece of cardboard (an old post card will do) around your first finger. Glue it into a firm tube which fits the finger. This will be the neck of the puppet.

(*ii*) Crumple a piece of newspaper into a ball the size of the head you wish to make. Press this ball over and around the tube on your finger, roughly shaping it to form the stuffing of the head.

(*iii*) Take a piece of plain paper (brown wrapping paper or tinted paper) and cover the crumpled newspaper in such a way that one side of the ball (where the face will be painted) is free of creases and folds, and the folds are all at the back and sides of the head. This paper is tied in place round the neck with a piece of string.

(*iv*) Paint the face on the smooth side of the head :

(*a*) Large black eyes and eyebrows, and very few lashes

(*b*) Red lips forming a large mouth

(*c*) A few lines for the hair.

Do not attempt to paint all the features. A few bold features are more effective than much detail.

(*v*) Take a piece of bright coloured cloth and sew it to form a long tube.

(*vi*) Put the head inside so that the back of the head is towards the seam and the head is upside down.

(*vii*) Tie the cloth on to the neck with the second piece of string. Tie firmly, but do not close the opening of the tube.

(*viii*) Turn the cloth other side out, so that the head is exposed.

(*ix*) Cut slits for the thumb and middle finger. The thumb and middle finger should stick out enough to look like arms.

(*x*) Now the puppet is ready. Give it a name.

If the puppet is a man, put on a pugree or cap. Or paint a moustache.

If the puppet is a woman, drape a sarie over her head. There is no need to drape it over the body.

Paint sign on forehead or at parting of hair.

To make the puppet come to life, practise. Work a puppet on each hand. See how much you can make each express by its gestures. Identify yourself with the puppet, changing your voice as far as possible, so that your right hand puppet speaks in a voice that is different from the left hand puppet.

Move only the puppet who is talking. Only move a puppet while he or she is talking.

The stage can be improvised by using a charpoy, turning it on its side, then covering it with a curtain, sheets, blankets or any other cloth which will be suitable, so that the frame of the charpoy forms the frame of a screen.

Charpoy on side to act as frame of screen.

Curtain, sheet, or other cover draped over frame.

The puppeteers sit behind the screen.

They hold their arms up, so that the puppets appear above the screen and can be seen by the audience.

The puppeteers themselves cannot be seen by the audience.

How to write a puppet play :

(*i*) Chose the lesson you wish to teach. Do not try to teach too much at one time.

(*ii*) Illustrate the lesson by a story.

(*iii*) The story must have dramatic value

All the good is because of the lesson learnt

All the bad is because of the lesson not learnt

The lesson itself is the crux of the most dramatic movement in the play; victory, loss, joy or sorrow.

(*vi*) Choose characters that are distinctive. For best effect bring out their main characteristic.

Black must be pitch black

White must be snow white

Usually there are only two puppeteers, so only four characters can be on the stage at one time;

Most people can only make two voices, so each can play one man and one woman or child at a time;

When introducing a new character, make it quite clear in the dialogue so that everyone knows who this character is;

These characters never change costume. It will confuse the audience.

(*v*) Have no silent pauses.

(*vi*) Have quick dialogue.

(*vii*) Have short speeches.

(*viii*) Have short scenes.

(*ix*) Have lots of action. The extent of the action depends on the skill of the puppeteers.

(*x*) Wit and humour should be introduced even in the tragedies.

(*xi*) Music, songs and poems, if not too long, can be repeated at intervals to drive the lesson home and help the audience to remember the lesson.

(*xii*) Bring in everyday people and familiar situations.

(*xiii*) Take the audience into your confidence. Do not preach at it and bore it.

Remember : The audience comes to be entertained and will stay only to be entertained, so do not be dull and boring.

8. **Slides**

Slides are an excellent method of illustrating talks and showing people concrete activities. They can be effectively used to show villagers what other villages have done by showing situations such as a low crop *before* the use of an improved practice and *after* the successful use of an improved practice.

9. **Film Strips**

A filmstrip is a series of still pictures on one roll. These pictures are arranged together in such order that they will tell a story. Or they will explain the steps of an improved practice.

To show filmstrips you must have a filmstrip projector. There are filmstrip projectors that do not require electricity. Contact your superior officers to obtain a projector and filmstrips. Every project now has these machines.

The use of filmstrips is one of the best ways to teach improved methods because :

(*i*) The machines are simple to operate.

(*ii*) The pictures can be held on the screen for a long time.

(*iii*) The village worker with a camera can take good pictures of local practices and have them made into a filmstrip at very little expense.

(*iv*) The filmstrip and projector take little space and can be carried easily.

(v) The villagers can participate through discussions on each picture.

Filmstrips have this additional advantage. A complete process such as growing paddy can be shown at one short session.

If you have not been using filmstrips, you should contact your

superior and ask him to make a projector available. Then find how filmstrips can be obtained. Some of the sources are :

(i) Development Commissioner.

(ii) Agricultural Director.

(iii) Rural Information and Broadcasting Department.

(iv) Education Department.

(v) Health Department.

(vi) Indian Council of Agricultural Research.

(vii) United States TCM.

10. Films

People who will not attend any kind of meetings will go to see films. Because of this, films are one of the most effective means of arousing interest. They are good for teaching. As long as good teaching films are scarce, you may use films primarily to get people to attend meetings.

Good films are used :

(i) To arouse interest and change attitudes.

(ii) To present facts in an interesting way.

(iii) To bring new practices to a village in a short time.

(iv) To reach illiterate as well as literate people.

A film has the following advantages :

(i) A complete process can be shown in a short time

(ii) People identify themselves with those in the picture.

In selecting films for your showing, try to select those that are

(i) Simple

(ii) Direct

(iii) Interesting

(iv) Timely

(v) Personal

As a general rule, you should give a short talk before a picture is shown, explaining the purpose of the meeting and of the picture. However most good pictures are self-contained. More important, after the picture you should allow the villagers to discuss and to ask questions.

Remember : The moving picture should not be used alone. It should not be used in connection with a definite programme or campaign.

It should be supplemented with literature, posters, demonstrations and discussions. It should lead to action.

Film projectors are now in every project and every training centre. Learn how to use these projectors, how to obtain film, how to take advantage of this medium.

Extension Method—No. 7—Literature

The Newspaper

All respectable newspapers and other periodicals reaching the villages where you work should be used as much as possible.

Material that will appear in these papers does not have to be news. Many papers or periodicals going to villagers welcome "servicetype" information. This is the main type of message that you will have.

While your work occasionally makes news that the newspapers will want to use, more often you will place in the paper stories that are not news.

It is well, however, to give anything you write the "news slant". For example, if you believe that a locust invasion is likely, you will want to run a story on what local farmers should do when the locusts come. To do this, you will outline each step that must be taken by the farmer in order to protect his crops and the community from these insects. You will make this story more interesting by pointing out in the first paragraph that locusts are likely to come in the very near future. Tell the source of your information. When preparing a story follow these rules :

Write a simple story that is :

(*i*) Easy to understand

(*ii*) In the language of the village people who are reading the story

(*iii*) Accurate in all details

(*iv*) In short sentences and short paragraphs.

Most of your stories will be the "how-to-do-it" type. Tell the story

by telling how some local villager succeeded with the improved job or practice.

In any event, all stories that you prepare for the papers will be written to help people in your villages. In rare cases you might write a story which simply reports community activities. Even in this case the activities will have helped to solve some village problem.

Get acquainted with the editors of all the papers coming into your villages.

If you think that it is impossible for you to prepare stories for the paper, tell your editor what your problems are. He will likely assure you that writing for the newspapers is not difficult.

Wall Newspapers

As yet wall newspapers have not been developed for organized use in the villages of India. But plans are being made for providing you with this service. When these wall newspapers arrive for your use, do the following things :

(*i*) Paste them in conspicuous places throughout the village
  (*a*) places where people gather
  (*b*) places where people pass
  (*c*) places that are protected from wind and rain

(*ii*) Call attention to the papers

(*iii*) Read the papers to interested listeners

(*iv*) Appoint village leaders to read in your absence

(*v*) Order additional papers if you don't have enough for your village.

There is a need for the production of co-operative wall newspapers. You may speak with your friends who are village workers or with your superior officers on this problem.

After getting acquainted with your editor or editors and receiving his promise that he would be interested in your material, prepare a brief story and let him look at it. If he does not accept the story and he is a man interested in serving his readers, he will tell you why he cannot accept. He will tell you how you can prepare another story that he will accept.

It is almost always true that after a short period of introduction, alert newspaper people will seek the village worker and insist that he continues giving material for the papers. Sometimes the editor becomes so interested that he will prepare much of the material himself. In the beginning, however, the village worker must take the initiative.

Do you work in villages that do not have enough newspapers ? If so, you will be doing a service to your people by introducing some good rural papers. There are a number written in simple local language that can help the village worker do his job better.

Leaflets and Pamphlets

The basis for any teaching programme is in literature. In extension teaching, simple leaflets and pamphlets are valuable and essential tools in the hands of the intelligent village worker. The leaflet, in India, is a single sheet of paper folded to make a four page piece of printed matter. However, a leaflet can be printed on one side, or printed on two sides of a folded sheet or folded three or four times with printing on all sides. The leaflet usually treates one job or one small problem. The best leaflets give accurate and specific instructions on how to do a job. A pamphlet or bulletin, on the other hand, may contain many pages and treat a number of topics or steps in a given problem.

For your use or for the use of villagers, the best pamphlets are brief and simple.

You should obtain as many pieces of literature as possible for your use and reference. Secure many copies of the same circular or leaflet so you will be able to pass these on to interested villagers.

If it is possible for you to print leaflets for your use in the village, follow these rules :

(*i*) Write on one simple idea such as fertilizing sugarcane, or using the best wheat seed, or selecting laying hens, or building a kitchen shelf

(*ii*) Write on those subjects or jobs that are of interest to the villager

(*iii*) Write in the villager's language

(*iv*) Use simple words and short sentences

(*v*) Use short paragraphs and don't crowd material on a page

(*vi*) Use illustrations and pictures which are easily understood

(*vii*) Give complete instructions

(*viii*) Check your instructions for accuracy

(*ix*) Write so that your longest sentence is not over 15 words

(*x*) Write so your average sentence has ten words or less

(*xi*) Most of the words in each sentence should be one syllable. Few words, if any, should be over two syllables.

It is hard to write for easy reading. But the easier your writing is the more it will be read. This has been proved in many reading tests.

In most of the methods described in the following chapters literature will have a place. Try to have enough literature to pass around at each meeting or demonstration.

Circular Letters

One of the best teaching devices you can use is a circular letter. This is a letter which is reproduced and sent with the same information to many people. To village people, even partly literate, receiving a letter can be very important. Receiving such mail will have great influence. However, the value of a letter will depend mostly on how well you write it.

The best letters will :

(*i*) Be brief

(*ii*) Be simple

(*iii*) Have a single purpose

(*iv*) Be part of your programme or campaign

(*v*) Be clear

(*vi*) Have complete information

(*vii*) Lead to action.

Circular letters can teach and also save time of the village worker. They can be inexpensive if their production and despatch is planned properly. If you cannot get a cyclostyling machine, enlist the assistance of the school-

master. He can allow his students to copy your letter and pass them out to the villagers.

Such letters must have :

(i) A personal touch

(ii) Short sentences, short paragraphs.

The personal touch arouses interest. Each letter must arouse interest. There are other ways, however, to interest the reader. If possible, this interest should be arroused in the first sentence.

An example of a circular letter follows :

"Dear Friend :

In our meeting last week, as you will recall, we discussed controlling mosquitoes. A number of suggestions were made. One suggestion was to clean the tank and place in the tank young fish. These fish will eat mosquito eggs. In this way we may control malaria. Your committee has decided to meet again next Friday at seven o'clock. At this meeting we will discuss ways to clean the tank. Would you come and give us your ideas?

(Signed) Village Worker"

If your circular letters prove popular, they may always be expanded. They may be published weekly or fortnightly. This type of letter would contain news and announcements as well as how-to-do-it stories. To publish a regular letter, you must organize production. It must be organized cheaply enough to finance easily. Distribution must be fast and cheap also. This can be done by co-operative effort.

Extension Method No. 8—Tours

Tours like any other teaching aid must have a definite purpose. The purpose of a tour may be :

(i) To see the result of a new practice

(ii) To see a new practice demonstrated

(iii) To see the operation of a new implement or tool

(iv) To see the accomplishments in other villages.

Plan for your tours :

(i) To help people recognize the problem

(*ii*) To create interest

(*iii*) To generate discussion

(*iv*) To provoke action

Before going on a tour you must decide :

(*i*) What your people are to see and learn

(*ii*) What equipment and tools must be provided

(*iii*) Who will go on the tour

(*iv*) The date and time

(*v*) If drinking water, shade, and other conveniences are available

(*vi*) What transportation is needed

(*vii*) What refreshments to serve.

To be successful in conversation you should keep these points in mind:

(*i*) Let others do most of the talking

(*ii*) Enter into conversation only when other seem willing to hear you

(*iii*) Enter into conversation with a sincere will to learn as well as to instruct (this is important—this will prevent one sided interest—when people feel that they contribute to your information they have more desire to enter into conversation with you)

(*iv*) Talk in terms of other's interest

(*v*) Don't interrupt

(*vi*) Use natural and easy language

(*vii*) Smile

(*viii*) Speak slowly

(*ix*) Be accurate in your statements

(*x*) Arguing is not carrying on conversation—it is a sure way to lose friends

(*xi*) Let the other man receive credit for good ideas

(*xii*) Leave the group or person as a friend—if you have helped each other that is the way friends work together.

After making these decisions, villagers must be notified. You have had a successful tour if :

(*i*) Everyone could see and hear

(*ii*) Time for questions and answers was given

(*iii*) Village people participated

(*iv*) There were no accidents

(*v*) People didn't get tired

(*vi*) Desired action results.

Extension Method No. 9—Songs and Drama

Songs

The villager has a great fascination for folk songs, dance and drama. The art is in many places dying out because of lack of interest or lack of proper encouragement. Yet the village worker will find song and drama good for conveying information on better ways of living.

In every village there will be someone who is good in folk songs. Such persons can help you add entertainment to your meetings and can help break the monotony of discussions of a serious nature.

The village worker can get such persons to compose songs on subjects which he wants to popularize. Generally the singer is also the song writer. His songs are in the form of a story with a moral. These songs can be written to the popular tunes which the villager often hears. Such songs may prove popular with the village folk who will pick up the words without the need for any printed literature.

The lesson is best driven home if the song has just one message. Before the song you can say a few words by way of explanation. Follow the song with a little more explanation of its theme.

The villagers like seasoned singers to take part in a programme, but they also welcome new voices. Here the village worker can explore the field and get the new people to take part.

Another way in which the village worker can put the song to use is by a local competition for the best song on one subject. The final test can be made an occasion. Announce to the villagers the location and

time of judging the best entry. All will come and thus hear the messages you wish to put across.

It is quite possible that in a particular village the compositions may not be good. But under no circumstances should the song writer go unrewarded. Though the best song is not good enough, it should not go without being declared as the best. That will give further encouragement to the song writers and singers to compose and sing on their own.

The village people generally do not have a means of entertaining themselves. Here is an opportunity for the village worker to provide entertainment to the people and show that all is not work with him.

Drama

Dramas are not so common as the song in the village. But when properly announced the drama is well attended by the villagers and by those in neighbouring villages.

The drama is a source of entertainment and education. The village worker will find at times that he is unable to get together the artists required from one single village. It may be possible for you to get the artists by picking them from different villages. But many literate villagers can be trained in this art, and the villagers seeing the familiar faces on the stage will find additional amusement in what is being put on boards.

The first difficulty will be getting somebody to write the script and compose the songs. This again is an art which is not given to all. It may be possible to get copies of popular one-act plays in the local language which will suit the local needs.

You can also get new dramas on some aspect of improved farming or living.

In this work you may find help from the village schoolmaster. He is often good in this art. Generally, it is the schoolmaster who puts up dramatic performances on special days. He should be of help in training the actors as well as providing the necessary materials for the stage.

In case you have no such help, do the work yourself. First select villagers who have a bent for acting. This can be done by having

them read or repeat a passage. You will find that a number of villagers have an appealing voice.

It is not necessary that you have a well-built stage. Any open space, well located, with a little raised ground or platform, will do. A single piece of cloth will serve as a curtain.

The drama should be given at a time when all villagers can come. It is best to stage the dramas on nights when there is moonlight, so the villagers may go back home in the light. If the drama is good, the village worker will find big crowds attending the show.

The village song or drama has much drawing power. You can use it to get people together. Then talk to them of the village programmes in your mind.

Remember : The talks should not be long. The villagers will feel tricked and clamour for the continuation of the show.

It is a good idea to say a few words before the curtain goes up about the purpose of the drama. At the end of the show speak well of the principal people who are taking part and others who have helped.

Extension Method—No. 10—Specimens, Models & Exhibits

The best place to study about a new crop is where the crop is grown. Sometimes this is impossible. The next best thing is to bring specimens of the crop to the meeting. By doing this you will allow your farmers to see the plant, see how tall it grows, examine its seeds and root system.

How many such specimens you use in your teaching will depend on how resourceful you are. You should keep the need for such specimens in mind and collect all that would seem to be helpful.

The best way to prepare samples of small crops, such as grasses and legumes, is to mount the specimens on sheets of thin cardboard. You can mount them by tying them to the cardboard with thread or string. Attach a caption plainly printed to each cardboard.

Models of many agricultural items can be helpful to your teaching. Models of new farm equipment, houses, compost pits, and sanitation devices all have their advantages.

Remember : Demonstrations with models or specimens do not substitute

for actual demonstrations in the field. Demonstrations in the field are always better.

One of the best places to get over your message to the largest number of people is at melas or fairs. An exhibit placed in such big gatherings will reach large numbers in a short time.

Because people are passing rapidly, such exhibits must be well prepared. Your message must be understood in the short time it takes people to walk by the exhibit.

In planning such exhibits remember the following points :

(*i*) Limit to one idea

(*ii*) Make it simple

(*iii*) Make it large

(*iv*) Make it timely

(*v*) Make it durable

(*vi*) Make it attractive.

Other points to remember are :

(*i*) Use too few rather than too many items

(*ii*) Use bold, simple, bright letters and figures

(*iii*) Label all parts which need explanation.

The best exhibits are those that tell a story. Good exhibits tell the story without the need for an attendant.

After you have arranged your exhibit, ask some disinterested person to study it. If this person can tell you the story you wish to put across, your exhibit will likely succeed. If not, it would be a good idea to adjust your exhibit for easier understanding.

During the mela or fair, study the people who pass your exhibit. The lesson that you learn from these people will assist you in mounting another exhibit at the next mela.

If the people stop and spend time studying your message, you can feel sure that you have the proper approach. If people understand your exhibit it has been a success. Do not hesitate to discuss the exhibit with a cross-section of people. This is the only way you can improve your presentation.

Remember : It is always better to exhibit the real item than a model. If you want to show a new plow, exhibit the plow itself; then follow this exhibit with demonstration.

Extension Method No. 11—Block Information Centers

In our upsurge of freedom following Independence has come new hopes and new aspirations. People are eager for a better and fuller life and the government is striving to keep tuned to people's wishes by launching comprehensive programmes of national welfare. We have launched the Second Five Year Plan after successfully completing the first one.

We are determined to build New India through the democratic process with the people as the principal participants in this great national enterprise. The common man has thus been called upon to shoulder a greater responsibility than he has ever before known. He is expected to act as a politically conscious individual, aware of his rights, as well as his obligations. To act as an intelligent citizen he must know the condition of the country, its problems and the ways in which such problems could be dealt with and are being tackled. He must know the resources the country has at her command and the role that the ordinary man and woman can and must play in national development.

The basic idea in the Community Development Programme is not so much the building of roads, canals, tanks, houses and things of that nature although they are important, but it is the Building of the Human Being which is the prime objective. This we all accept as being the appropriate orientation because once the individual is inspired and has the basic knowledge of the problem and visualizes the appropriate lines for the solution of our problems, there is no limit to which the human and physical achievements of a nation can go.

Education of the individual about the country's development programmes, hopes, aspirations and methods is thus essential. The individual must appreciate and understand the fundamentals of community living. He must have knowledge about our cultural heritage and historical background. He must have a full knowledge of his village and its surroundings and also have a working knowledge of the district, the State

and India as a whole in the world perspective. He should have knowledge of the resources both men and material that are available in the country and the best methods of utilization of such resources. Only when such knowledge, even though in an elementary form, is available can the individual take an intelligent interest in the affairs of his own village, district, state or the country and make a purposeful contribution for national effort and national welfare.

Further, education of the individual in a democracy is essential not only for the day to day administration of the country but also to provide that hard core of national thinking and voluntary effort which alone will enable democracy to stand the strain of pressures from within and without.

In the modern world, methods of educating and informing the people are many. There are the presses, the radio and the films. There are the audio visual methods of particular significance for the illiterate which include displays of broad sheets, posters, organization of community gatherings like melas, organization of songs and dramas etc.

Another method which the government has been considering for some time past is the provision of an Information room at certain central places which can supply authentic information on activities of national and state importance. The advantage of such an information room is that since it will be permanently located at a particular place people will get in the habit of looking to it for correct Information on all important aspects of the nation's progress including the progress of work in the Community of National Extension Block in which they are resident.

The decision has now been taken that these Information rooms will be established in every block headquarters in the Community Projects and National Extension area. These centers are to be called Information and Community Centers. Their scope will be larger than a mere Information Center. As the name implies, they will be the centers for disseminating information on national and local activities and thus become the hub of community life in the Community and National Extension Blocks. The centers can, if effectively organized, and serviced, become

important focal points from which all Social Education activities of the block will radiate.

The success of these centres will depend upon the block staff and the informational staff operating these centres, establishing and maintaining close and effective relations. (The block staff can provide the centres with much of the current, live and interesting material on a wide range of developement programmes in the block which will if properly presented and kept current, be of genuine educational benefit to the people. Furthermore, the block staff should encourage village people to form the habit of visiting the center.)

In the final analysis the success of the centre will be dependent upon it serving the peoples *expanding* interest and in making village people early feel the centre is for them and their continued use.

CHAPTER V

Guides for the Block Staff in Diagnosing and Prescribing for Village Problems

A prerequisite to the block staff's effective working relationship with village people is that they themselves be clear about the village problems. Each member of the block staff—the gram sevak, the technical specialist and the block development officer—should be able to help village people identify their key problems. While it should be the responsibility of each subject-matter technical specialist to guide the staff in an analysis of the village problems which fall within their respective fields, all members of the block staff should know the most important things that cause the problem, and the basic action steps each specialist recommends for the village people if they are to solve the problem.

Village life is lived first in integrated families and second in a complex set of village relations. Only as each member of the block development staff assumes that he is, first, a generalized development and extension officer, and second, a staff member with a specialized function to perform, will he be able to make his maximum contribution to helping the village people in solving their many problems, largely through their own efforts, utilizing to the fullest any and all technical help which can be interpreted to them in meaningful and understanding terms. This means, for example, that before the animal husbandry technical specialist can make a significant contribution to improving the cattle, goats, sheep, swine and poultry, he must know the important place each has in the lives of the families. He must know the nature and depth of family and village attitudes and practices with respect to the animals and poultry. He must know which members of the family are responsible for carrying out each individual practice. He must know, in relationship to the many village problems, the relative importance villagers will place on improving their livestock and poultry in contrast to improving their crops. He must know

the religious significance the village places on the livestock and what may be involved and implied if he makes specific recommendations about how to improve the livestock and poultry. He must know the place village families assign to livestock in their total village economics. As a basis for finalizing his recommendations he should know why the villagers follow their current practices and what other practices they have followed over the years.

The block development staff must, as a development team, forever accept the principle that the emphasis for development in each village must be centered on the problems the villagers are at that moment ready to recognize and to give a position of prominence in terms of devoting time and effort to their solution. To accept this position does not mean a de-emphasis on educating the village people to the existence of problems which the block staff may feel to be of urgent importance. What it does mean, however, is that programmes for correction or for the solution of village problems must wait until the staff can, through education, demonstration, and persuasion, bring the village people to be enough concerned about the problems to want to accept technical help and guidance in their solution. Any other approach is more-or-less wasted effort, in that it takes up a lot of staff time without enlisting village action.

A wise block development staff will learn the priorities each village places on its many problems, and will at first concentrate its own limited resources on helping the villagers solve the problems they have concluded to be important at the moment. A wise staff will also know, however, that one of its basic continuing functions is to educate village people to the existence of problems they may not at the moment consider important.

This chapter devotes lengthy treatment to village problems so as to guide the block development staff in its working relationships with the villages within the block. For each significant village problem listed, there follows first a list of generalized conditions which cause the problem, and second, a list of generalized steps which, if taken, would contribute toward the solution of the problem. Each block staff will prepare a similar list for its respective block, if it is a wise staff and is to make the maximum contribution toward helping village people identify, become

concerned about, and take steps to solve, their problems. This generalized list of problems for the block should then be broken down and developed for each village. Each village list must be refined with experience and understanding.

A valuable educational experience for each village would be for the villagers to develop a large poster on which they would list their problems as they became recognized as significant and meaningful. This would become especially valuable as the villagers learned to associate with a problem the things which contribute to it, and as they came to know what steps they should take to solve the problem. The village-by-village definition of problems, the detailing of the things that cause the problems, and step-by-step recommendations should in the first instance be developed jointly by the respective technical specialist, the gram sevak, and informed village leaders.

Diagnosing and prescribing for village problems requires three steps. First, the many individual village problems must be identified; second, the thing which causes village problems must be known; third, action steps should be recommended to solve each village problem. This is an essential process of getting the village people to look searchingly at themselves, and is the only basis on which the village people can take intelligent decisions as to what they want to do, when they want to do it, how they want to do it, and who is to take the initiative.

This process of village-by-village definition of problems and agreement on action steps is also essential for the block staff as a team, if it is to have a purposeful working relationship with each village. With this kind of village-by-village analysis and planning, all members of the block staff can and should take an interest in all phases of village activity as they visit the villages to work systematically with the gram sevaks on their respective subject-matter fields.

Without this individual problem analysis and later putting together of a village's diagnosis of its many problems and suggested action steps, the gram sevak cannot possibly be effective. The gram sevak must always see the village as a whole, as well as seeing and understanding its many individual problems. Only with this kind of analysis and village planning can the gram sevak make the maximum use of his individual village visits.

One and all should understand that, as the Community Development and National Extension staff gains experience and as village people respond and themselves change with the changes they bring about in the villages, the way village problems will be defined and the priorities villagers give to taking action steps will change. This simply means that the definition of village problems, the detailing of the causes of the problems, and the outlining of action steps should be a more or less continuous process. As a minimum, these village-by-village analysis should be updated once a year.

We come now to a detailing of the generalized village problems. For each problem a generalized analysis is given of the things which cause the problem and the recommended action steps to correct the problem.

1. *Low Crop Yields* is a village problem.

Low crop yields are caused by some or all the following conditions :

1. Bias in favour of following traditional farming methods and using primitive tools, and resistance against acceptance of recommendations based on scientific research.
2. Lack of knowledge about superior yields possible from improved seeds.
3. Lack of understanding about importance of making compost manure and of proper application of the compost manure.
4. Lack of enough sure water and improper use of available water.
5. Lack of understanding about importance and application of commercial fertilizers.
6. Lack of knowledge about the need for growing and plowing under green manure crops.
7. Fragmented land-holding works against better use of water and use of improved tillage practices.
8. Lack of desirable tenure arrangements, providing security of tenure and appropriate re-distribution of land holdings.
9. Lack of credit, at reasonable interest and available as needed, prevents many cultivators from being able to purchase improved seed, improved implements, better bullocks, and fertilizer.

10. Insufficient plant protection measure against insects, rodents and pests.

11. Shortage of pure seed.

Crop yields can without much extra expense be substantially increased as the block staff succeeds in getting village cultivators to recognize that their yields are low; to understand the things which contribute to low yield; to want to increase their yields; to know the specific things they as cultivators can do to increase their yields; and as the cultivators are helped through demonstrations and educational guidance in gaining successful experience with the new practices and methods.

Action Steps for Increasing Agricultural Yields

Among other action steps the following, if taken under guidance and proper adaptation to village conditions, should result in increased agricultural yields :

1. Under village conditions test, through well-organized result demonstrations, technical recommendations made by the gram sevak for—

    (*a*) improved seeds
    (*b*) application of commercial fertilizer
    (*c*) application of compost manure
    (*d*) improved tillage practices
    (*e*) improved bullock-drawn implements and hand tools
    (*f*) use of green manure crops
    (*g*) better utilization of water

    Once these improved agricultural practices and methods have been adequately tested under village conditions, then and only then should the recommendations be made on a village and block-wide basis and intense educational programmes be organized to get wide-spread acceptance of the proven recommendations.

2. If the village people are to follow through and themselves adopt the improved practices and methods which have through village demonstrations proven to be superior to the traditional practices, the block staff must then take the essential organizational and administrative steps to assure the availability of supplies (seed,

fertilizer, implements, insecticides, etc.). These supplies must be available when they will be needed in sufficient quantity and in close proximity to all villages, and at prices they can afford. If the villages are to purchase these supplies credit must also be readily available on terms and conditions appropriate to all classes of cultivators.

3. Assuming the population base is adequate to organize a cooperative in sufficient size to provide volume and quality service and support competent business management, the block staff should educate the village people to understand how a well-run cooperative could assist them in at least three important ways :

   a. A cooperative could organize and supervise the credit required for villagers to be able to purchase the recommended improved seed, the improved implements, required bullocks, needed fertilizer and insecticides.

   b. A cooperative could be the distributing organization for stocking and selling to the cultivators the required and recommended improved seed and implements, fertilizers and insecticides.

   c. A cooperative could organize a grain bank and assist the villagers in the marketing of their products—essential if the cultivators are to realize the maximum net return on the products sold.

4. Where fragmentation of village holdings has resulted in small scattered holdings, villagers should be encouraged to work out individual village plans for the consolidation of holdings. Consolidation of holdings will give the village cultivators many advantages, one of the most important being that, with larger consolidated holdings, each cultivator will be able to make better use of improved implements, and to adopt improved practices. If well irrigation is possible in the area, larger consolidated holdings make irrigation more feasible for the individual cultivator.

II. *Fragmentised Land holdings* is a village problem.

Fragmentised land holdings in our villages is primarily associated with population pressure on the land. This along with limited out migration; decay in handicraft economy and limited employment opportunities in village industries has forced village families to follow the practice of sub-division of land holdings as the only means of providing economic opportunity though meager to the oncoming generations.

Since India's immediate need is substantial increased agricultural production, it is imperative for the block staff to give the highest of priority to village programmes which will result in increased agricultural production, It is a well known fact that the present scattered, small and unevenly shaped fragments of land holdings prevent cultivators from adopting many of the improved agricultural practices essential for agricultural development. Putting first things first means the block staff should with the village people early develop far reaching programmes to bring the present fragmented land holdings into rectangular consolidated holdings and do so within the shortest possible period of time.

Action Steps for Consolidation

1. Experience with land consolidation in many states clearly indicates that village people are themselves concerned about their fragmentised land holdings and will with the intelligent guidance of the block staff assume the initiative in working-up village consolidation programmes.
2. Where they exist, the village panchayats and/or village development councils should be encouraged and urged to give priority leadership to a village programme of land consolidation.
3. Facts about how other villages have gone about and benefited from consolidating their land holdings should be presented to village people.
4. Individual villagers-panchayat members and others-who are interested in land consolidation might be taken to villages where land consolidation has been completed so they can make first-hand observations about the programme.
5. As a means of developing villager interest and guiding the village

through a land consolidation programme, the panchayat or development council should be encouraged to establish a land consolidation committee to deal with this specific problem.

6. As the village interest is aroused in the problem of fragmentised land holdings, steps can and should be taken to prepare an up to-date map giving precise measurements of all land holdings.

7. When the majority of villagers are ready to co-operate in a village-wide land consolidation programme, a plan should be agreed to for determining the land classification values of each strip of land. These land classification values may be based on any one of the following :

   (a) Valuation on the basis of market value.

   (b) Valuation on the basis of productivity.

   (c) Valuation on the basis of rental value.

The finalized programme for land consolidation should give to each land holder a rectangular place of land having a total value of his various strips.

8. In finalizing the village land consolidation care should be taken to assure that this programme is integrated with all round village development. This means in the final land consolidation plan particular attention should be paid to the following :

   (a) Setting aside appropriate land for village roads, drainage, irrigation, etc.

   (b) Providing land for such community purposes as pasture lands, fuel plantations, schools, panchayatghars, play grounds, etc.

   (c) Providing additional land either for expansion of present village site or a new piece of land so the entire village layout may be modernized to permit wide drained streets, adequate space for houses with latrines, etc.

   (d) Setting aside a part of the land for cultivation through the village community; the income from the land being utilized to augment the village panchayat funds.

   (e) Schemes for more intensive cultivation by improvement of

land, adoption of improved techniques and conservation of soil.

III. *Limited Employment Opportunities* is a village problem.

Limited employment opportunities are the result of at least the following conditions.

1. The population is increasing faster than production resources and new work opportunities are presently being organized.
2. Lack of planned cottage and village industries keyed to market demand, available raw materials and technical resources.
3. Lack of financial help for small industries—
   (*a*) to modernize existing industries
   (*b*) to procure raw material
   (*c*) to market products
   (*d*) to organize new industries
4. Lack of adequate technical research and training programmes to help cottage and village industries keep up-to-date on scientific and industrial development.
5. Lack of organized village initiative for improving existing cottage and village industries and establishing new ones.
6. Since many village industry products are of inferior quality and not keyed to market demand, they are not able to successfully compete with similar products produced by larger, more modern industries.
7. Educational institutions are not providing adequate technical training to prepare village boys for useful service in cottage and village industries.
8. Arable land for new workers in agriculture is definitely limited.
9. Too much village emphasis is currently placed on crops which usually require more labour—thus definitely limiting the motivations to push up production of commercial crops which may require more labour and investment, but are more profitable.
10. Because of shortage of water much land is only partially used and therefore, has limited labour requirements.

11. Until recently little has been done to frame a systematic plan to counteract the growing unemployment in the villages.

As the agricultural segment of the village economy begins to respond, pushing up production and income, and the village people become alert to their new opportunities and express new needs, there will develop in the villages new market demand which can be met through locally produced and marketed products. To meet these rising expectations of village people, the block staff should develop as a priority programme the provision of educational guidance and technical assistance to the present and potential cottage and village industries within the block.

Action Steps for Increasing the Employment Opportunities of Village People

Following are the more important and feasible action steps which, if taken jointly by the cottage and village industrialist and the block staff should increase employment opportunities in the organized Community Development and National Extension blocks.

1. Collect data about existing whole-time, part-time, and subsidiary occupations.
2. Conduct industrial and marketing surveys of the block to determine the present and potential market demands and to give guidance about what types of industries have a good chance of succeeding in the area.
3. Through education and demonstrations, help the village artisans and village industrialists realize the need for assistance and recognize that through the organized Community Development and National Extension block programme, technical service programmes will be organised to assist them in at least the following ways :
   (*a*) Determine consumer needs, including design and quality preference.
   (*b*) Establish working contacts with agencies set up for helping the development of rural industries, including the village and small industries technical-research-training-service insti-

tutes or their branches to help village artisans keep current on processing methods.

(c) Obtain required low-cost financing.

(d) Secure essential good-quality raw materials at a reasonable price.

(e) Move their products into marketing channels.

4. Wherever feasible, modest industrial estate should be organized in key villages—to provide power, improved working conditions, and better concentration of technical services.

5. Careful study should be made of the slack work seasons to determine the types of cottage and village industries which best lend themselves to spare time work.

6. The village industries should be actively assisted to reach the minimum strength required for establishment of sound co-operatives with full-time, competent business management. The organization of such cooperatives should be encouraged to take over a three-fold service :

a. Provide the required credit

(b) Assist in the procurement of raw materials, machines and tools.

(c) Assist in marketing products.

7. Programmes for the rebuilding of villages offer great scope for increased employment. Building materials can be produced by cooperatives which in turn can provide employment.

IV. *Lack of village schools*, poorly trained and inadequately paid teachers, a school programme unrelated to village life and development, and high illiteracy among teen-age youth and adults, constitute major educational problems for the villages of India.

Some of the more important things which have contributed, and still do contribute, to the educational problems of the villages are listed as follows :

1. Because of the economic pressures on the village families to earn and produce the bare essentials for survival, children have of necessity had to remain out of school and go to work.

2. Much as they value education for their children, the villagers look at their past experience and conclude, with some at least of the actual facts on their side, that the youth who have gone to school have become dissatisfied with village life and have moved on to the larger towns and cities.
3. The village school, the village teacher, and the school programme are not effectively related to village development and to the training of youth to live harmoniously within the village and to earn an effective living either as a cultivator, artisan, or village industrialist.
4. Many villages are without schools.
5. Many villages are without teachers.
6. Because the villages of India pay such low salaries to teachers and have such limited facilities for their effective living, including meagre recreation and health services, the better trained teachers who have other opportunities avoid going to the villages where they are so sorely needed.
7. Until we gained independence and new opportunities arose for all to contribute to the nation's development and to their own personal economic and social advancement, being literate held no particular attraction for the masses of village people, for it could not be convincingly demonstrated that to be literate would result in their advancement.
8. Now that it can be demonstrated that being literate is essential if all are to fully profit from independence and are to make their maximum contribution to the building of New India, there are limited facilities and too few teachers trained in the modern techniques of literacy education.
9. There is a great scarcity of good reading material, readily available at a reasonable price for the neo-literate.

One has only to exercise his mind to understand that, in the building of New India through the process of re-building each of our 5,58,000 villages as significant cultural units, effective education for all is essential. The study of world history and of the rise and fall of great civilizations supports the conclusion that a nation's greatness is dependent upon the

importance of the nation places on education, and upon the effectiveness of the educational institutions in training people with creative, reflective minds capable of guiding the nation's growth and sustaining a great and significant culture. It is, therefore, of great importance that the entire block staff humbly accept the challenge which is theirs to help all villages in the organized Community Development and National Extension blocks tackle the village educational problems, bringing to this task the forth-right leadership the people deserve and must receive if India is to again grow into a great nation.

Action Steps for Improving the Status, Services and Facilities of Education in the Villages

1. Through various educational media, demonstrate to the people the importance of all being literate and all children having an opportunity to attend a school taught by a competent, well-trained teacher adequately paid.
2. As the village grows in its interest in having a village school, help the village organize itself to contribute its labour and as much material as possible toward the construction of a school.
3. Assist the village in organizing literacy classes. Whenever literate local people are available, they should be trained and assisted in conducting the literacy classes. When local literacy instructors are not available plans should be worked out for outside instructors systematically to visit the village to conduct the literacy classes.
4. To assist in the socio-economic upgrading of the village teacher and thus in enabling the village to secure and keep a competent teacher, the villagers should be encouraged to see the importance of the village providing the teacher with a house and an adequate vegetable garden. Villagers should also be encouraged to develop plans for self-taxation to contribute toward increasing the salary of the village teacher.
5. So that the village school can increasingly become an effective village institution and the teacher can play a more prominent role in village development, the block staff should in the first

instance organize a month's training camp for all the village teachers in the block. The purpose of this training should be to train the village teacher to serve as a village social educator, assisting in mobilizing the entire village for effective all-round development. Following the first camp of four weeks, yearly refresher camps of a week to ten days should be organized.

6. Continue to emphasize to the village people that, while in the past they have survived with limited or no education, in the future education will become more and more important for success as a cultivator, artisan or industrialist, and for participation in village and state affairs. Point out that whereas in the past survival was based on familiarity with traditional methods, the future will require familiarity with and understanding of science.

V. Poor Health is a major village problem.

Some of the more important things which contribute to poor health in the villages are listed as follows :

1. The villages have all too few medical services and facilities.
2. Village people have deep-seated religious and traditional attitudes and biases in favour of traditional remedies and health practices.
3. The following types of poor environmental sanitation contribute to poor health :
   (*a*) contaminated drinking water
   (*b*) pollution of tanks, soil and surroundings with night soil and animal dung
   (*c*) smoke filled and poorly ventilated houses
   (*d*) inadequately cleaned and drained village streets
4. Insect and rodent carriers of diseases—flies, mosquitoes, fleas, rats, etc.—contribute directly to poor village health.
5. Lack of adequate and nutritious diet contributes to poor health.
6. Lack of protection from certain preventible diseases through immunization causes poor health.
7. Lack of family planning, spacing of children, contributes to poor

health of the mother and children and intensifies the problem of inadequate food.

Regardless of what programmes the block staff may feel demand priority attention, developmental experience all over the world supports the conclusion that the response of village people and their participation in sustained development is closely related to their physical and mental health. Because this is so, it does not follow that the block staff should be expected to impose a health programme on the people before they are ready to accept such a programme and to provide the required leadership to make good health a village goal. The implication and strong recommendation, however, is that the block staff should early and continuously use all effective media for educating and guiding the village people toward improvement of all phases of village health.

Action Steps for Improving Village Health

Following are some of the more important action steps involving both the block staff and the village people in improving village health—

1. Because village people have for so many years learned to live with poor health, the block staff should devote its best efforts to a village-by-village health education programme that will awaken the village people to want better health; to aid them in understanding the causes of poor health, and to know the things they can do to improve their health.
2. Minimum adequate health service and facilities should be provided for each block, and continuous health education programmes should be carried on to guide the village people to make appropriate use of the newly provided services and facilities.
3. Special attention should be concentrated on educating the people to construct and use suitable latrines. Villagers should be told that the causes of diarrhoea and dysenteries which kill about twenty lakhs of persons every year in India and make about five crore ill, is due to improper disposal of human excreta.
4. Each village should be encouraged to want and should be helped to provide and protect a safe drinking water supply. Arrangements should be made for maintaining the pump and keeping the area near the well drained and clean.

5. Educate the villagers to see the relationship between many of the common diseases and insects and rodents, and then assists them in organising programme to eliminate these disease-carrying insects and rodents.
6. Through education, assist the village people to understand the relation between the food they eat and their health, and then assist them in raising more varieties of vegetables and fruits to broaden their diet and in following methods of food preparation which will give them a more nutritious diet.
7. Educate villagers to see that many of the deaths in the village could have been prevented if all were protected by immunization against certain diseases common to the village such as smallpox, cholera, typhoid, tetanus, and diphtheria. Encourage those who want protection from these diseases to get their inoculations regularly at the health centre.
8. As the village health programme takes shape, involve the village school in order to assure that all phases of the village health programme are taught and practiced in the school programme.
9. Educate villagers to understand that a village house, which is fully protected against rain and cold, and which permits entrance of sunlight and fresh air is a healthier house for the family. As village people express interest in ventilation, guide them in installing protective windows and smokeless chulhas.
10. Through education, continue to impress on the village people that is much easier to prevent disease by following protective health programmes than it is to cure disease.
11. The block staff should know the religious and traditional village attitudes toward present and recommended health practices. The staff should seek guidance as to appropriate approaches directed toward changing these religious and traditional attitudes.
12. Get the village people to understand that a village with clean, well-drained, paved streets will also be a healthier village.
13. Through educational programme village organization should awaken the village people to the importance of family planning

in relation to the health of the mother and the children and the social and economic well-being of the family. The block health centre should be the distribution point for information on the recommended family planning methods and their application.

14. The village extension workers and the entire block staff should set an example by their own housing, sanitary facilities and health practices.

VI. *Poor Family Living* is a universal problem of our villages Poor family living is caused by some or all of the following conditions :

1. Until Independence and the organisation of the Community Development and National Extension programme, village families had generally neither the means nor the incentives to live better, thus producing attitudes of indifference toward all aspects of family living conditions.

2. Throughout the villages most families do not always fully appreciate the full importanee of—
   (*a*) Personal body cleanliness and clean clothing
   (*b*) Clean food
   (*c*) Clean, attractive, ventilated homes
   (*d*) Clean, drained streets
   (*e*) Clean courtyards
   (*f*) Destruction of pests
   (*g*) Beauty in their surroundings
   (*h*) Using a sanitary latrine
   (*i*) Having pure water to drink
   (*j*) Sheltering cattle away from the house
   (*k*) All members of the family knowing how to read write.

3. Village people live as they do partly because they lack knowledge of the following things :
   (*a*) The importance of growing and eating fruit and vegetables essential for a nutritionally healthy diet
   (*b*) How to make such simple improvements in their homes as building a smokeless chulha
   (*c*) How to care for children
   (*d*) How to get family planning information about appropriate

methods of spacing the children born in the family

(*e*) How to make and mend clothing

(*f*) How to preserve fruits and vegetables

(*g*) How to store and care for clothing and bedding

(*h*) How to provide more recreation.

The building of New India must start by kindling within the families of village India a desire for a better way of life. Through the Community and Extension Blocks, programmes will be organised to make possible a gradual and sustained rise in the level of family and village living. If the programmes which the block emphasizes and the various services available are to make their maximum contribution, it is essential for all having a responsibility for the programme to understand that the manner in which the services will be used, and the ultimate success of the entire programme, will rest upon the rising expectations of the families for a higher level of living and upon the motivations from within these families to achieve and sustain such a higher standard.

Those who plan, administer and serve the Community and Extension block programmes must understand that broadly defined village problems and needs take on significance only as they find expression within the family. As a problem takes on significance to the family the motivation for its solution also takes new shape. To illustrate—as the family builds up a desire for better family living expressed in a desire for better housing, clothing, health, education, food and recreation, the motivation for increasing agricultural production becomes a family motivation and, therefore, a purposeful one commanding sustained family effort.

In using the terms levels and standards of living the reader should understand that level of living is used to mean the things village people now have and the way they now live and standard of living is used to mean the things the people express as new wants and the way they wish they could live, and are willing to strive to attain.

Following are some suggested action steps for improving family living :

1. The first essential step in improving family living is, through education, to create an earnest desire on the part of the families for attaining a standard of living—i. e. more and better food, clothing, shelter, health, education, recreation—which is higher

than their present level of living—i. e. the things they now have and the way they now live.

2. Three new values which should, through education, become important family and village values are orderliness, cleanliness and beauty. These can best be developed by the block staff taking an active interest in encouraging village after village in the block plan new village layouts and to rebuild the entire village, providing for straight, wide, drained and paved streets, space between houses, sanitary latrines, a village park, flower-beds, a school, a community-cum-panchayat hall, and attractive, well-ventilated village houses.

3. As the interest of village women is developed, they should be given training and guidance in the following activities and programmes—

   (*a*) Sewing, knitting, embroidery, and care of clothing and bedding

   (*b*) Learning the nutritional importance of different foods

   (*c*) Learning how to prepare, cook and serve foods in ways that will preserve the maximum nutritional value and ensure clean handling of the food

   (*d*) Understanding the importance of more milk in the family diet

   (*e*) Learning how to plan, plant and care for a family vegetable garden

   (*f*) Learning how to preserve fruits and vegetables

   (*g*) Learning how to store food.

4. Encourage interest and use of recommended family planning methods.

5. Using carefully selected, influential families demonstrate how to build and use the smokeless chulha, showing how it saves fuel and removes smoke from the house. Then encourage all families to construct and learn the proper use of a smokeless chulha.

6, Demonstrate the importance of providing appropriate storage space for utensils, and the simple construction necessary for this.

7. Demonstrate the desirability of each family to having a sanitary place to wash dishes and utensils, and aid in developing simple plans for this.
8. Create interest in and organise group programme to train women in better care of children.
9. Develop family plans for construction of a sanitary latrine adapted to the village, and demonstrate in family group meetings how to build a latrine. Through education, build up village social pressure for each family to have and use a sanitary latrine.
10. Develop village plans for housing the animals away from the family living quarters. These plans may be either for housing the animals in a separate shed in the compound, or for the villagers working together to construct a village cattle shed near the edge of the village, in which each villager would have his unit of stalls.
11. Encourage families who would be expected to have a good following in the village to clean up their courtyards and keep them clean, and to plant shrubs, trees and flowers. Encourage the entire village to adopt "clean attractive courtyards" as a village programme.
12. Demonstrate plans for getting more sunlight and fresh air into the homes.
13. Create an interest in and get the village to participate in an organised campaign for continuous destruction of flies, mosquitoes, rodents, etc.
14. Create an interest in the family having and using pure water for all household purposes.
15. Provide and demonstrate improved plans for family grain storage.
16. Demonstrate and create an interest in washing clothes often and properly and in storing them properly.
17. Create a desire on the part of all members of the family to learn to read and write—pointing out through case illustrations how families have profited and been aided in their business transactions by being literate. Great emphasis should be placed on

the fact that the Community and Extension programmes are family and village programmes, and on the fact that those who are literate can both participate and contribute to the maximum.

VII—Dirty, Cluttered Villages and Poor Housing are Village Problems

Dirty, cluttered villages and poor housing are the results of some or all the following conditions :

1. Poorly planned villages with narrow, crooked, and inadequately drained streets.
2. Lack of appreciation of importance of cleanliness and orderliness.
3. Acceptance of present conditions.
4. Failure to see the need for better houses.
5. Designs for better homes using indigenous materials not available.
6. Lack of community planning.
7. Simple, inexpensive improvements in homes have not been demonstrated.
8. Local readily available building materials have not been used effectively.
9. Better construction methods have not been demonstrated.
10. Needed rural credit for home improvement is not available.
11. There are too many houses on too little land.
12. Animals are housed under the same roof with the family.
13. Grain is stored in the same space the family lives in.
14. Space for family and village latrines is lacking.

In the building of New India our village people must be educated to have a new outlook and assisted in achieving a higher level of living. They must see themselves as self-respecting citizens, capable of planning for their future, and must learn through experience that they possess within themselves the resources to solve most of their problems. They must, through education and extension programmes, develop new values and new attitudes which motivate them to want a better standard of living. They must through experience learn that only as they apply themselves and take full advantage of science and technology in improving their agriculture, industries and cooperatives can they achieve their new

desires for better living, expressed in improved houses, improved water supply, improved sanitation, better schools, and recreational facilities.

Today our village people live in crowded, dirty villages which in and of themselves produce a "cow-dung psychology".

What is needed in a Block programme for planning and re-building the villages. Such a programme will go a long way towards creating the "New-village" outlook that is so essential in making village development a continuous dynamic force. In this new outlook which can flow from the physical rebuilding of our villages, two new values—*Orderliness* and *Cleanliness*—can be expected to emerge.

Furthermore, our village families will become concerned about wanting to live better. As they move into new and improved houses in new villages with wide, paved streets; with drains with houses spaced to permit sanitary latrines and planting of flowers and shrubs; with playgrounds, village schools and community building, and pure water—as they learn to want to live better—they will be motivated to exert greater effort toward learning how to improve their agricultural and industrial production, which will provide them the additional resources required to meet their growing demands for better living. Furthermore, as the villagers' desires and needs multiply, the basis for an expanding village industries programme can be fostered through the creation of community workshops.

Such an approach would stimulate at one and the same time an increasing demand for goods and an increasing capacity to produce the wanted goods. The growing village market for bricks, tiles, simple home furnishings, locks, hinges, window-frames, and so on would make it much more feasible than otherwise to foster new village industries.

A Block programme for the planning and physical rebuilding of our villages need not be approached as requiring large expenditures of funds. The immediate need is for an educational approach to the village people to awaken in them the desire to rebuild their villages, either by expanding acreage of present site or on an adjoining piece of land. Once the interest is created the villagers will require help in laying out a new village, including land allocation for each type of building, location of wells,

playgrounds, community hall, latrines, schools and a modest village community workshop. There will also be a need for help in learning about improved building plans.

Perhaps the greater need will be to help the village organize itself to work together in the building of new houses, streets, wells, schools, and community halls and community workshops. It is here that village cooperatives can play a significant part. A cooperative brick kiln may be appropriate, likewise cooperatives to provide other building materials, such as a carpenter shop to produce doors and windows and a pottery to provide tiles for the roofs. A cooperative to manage a community workshop should have a prominent place. By working together the villagers can on a five to ten-year programme basis build for themselves new villages—without requiring much outside capital.

Once new village plans have been laid out in Community and National Extension Blocks, the resources allocated for wells, paving of streets, and building of schools, should be applied to the new village as an added incentive for the villagers to take up the building of new houses.

In arousing the villagers' interest in moving the village to a nearby site, a search should first be made to find a piece of land. Wherever possible an effort should be made to have the new site contributed through Bhoodan. Where a land gift is not possible then plans for the villagers to work together to purchase a new site should be worked out. In some cases government grants will be required for the purchase of a new village site.

Action Steps for Planning and Rebuilding our Villages

1. Stimulate village people to want to rebuild their village, either by expanding acreage of present site or moving to a new site.
2. Stimulate the interest of the village in working together to improve their village housing.
3. Create village interest in wanting the village to be clean and orderly.
4. Develop village interest in desirable sanitary practices essential for better health.
5. Take influential villagers to adjoining areas to see how villagers

have worked together in rebuilding or improving their village.

6. Demonstrate :
   - the advantages of improved housing design
   - the better use of local and inexpensive building material
   - improved construction methods
   - various types of latrines.
7. Emphasize simple improvements :
   - smokeless chulha
   - sanitary place for washing utensils
   - adequate, well-ventilated space for family members
   - storage space for clothing, bedding and cooking utensils.
8. Recommend :
   - village and family latrine areas
   - animal shelters away from family living area
   - safe storage space
   - courtyards with gardens
   - planting of trees, flowers and shrubs
   - paving of village streets
   - drains for village streets
   - sanitary bathing areas
   - windows for home to permit sunlight and fresh air.

VIII Too Many Poor Cattle is a Village Problem

Some of the causes of too many poor cattle are the following :

1. Limited area for grazing.
2. Limited fodder for feeding.
3. Poor breeding practices.
4. Restraints against killing useless cattle.
5. Diseased cattle left unattended.
6. Scrub bulls allowed to run free in villages.
7. Prejudice against artificial insemination.
8. Limited veterinary services.

Common sense dictates that village people cannot and must not discontinue their current practice of keeping a large number of unproductive and useless cattle which compete heavily with village people for the all-too limited food and fibre.

Action Steps for Improving Village Cattle

1. Through soil and water conservation practices increase grass yields from grazing area.
2. Encourage practice of tying cattle and cutting and feeding forage and fodder.
3. Intensify education and services of artificial insemination centres.
4. Encourage castration of all bull calves not planned for later use in artificial insemination centre.
5. Discourage practice of allowing stray cattle free movement in village area.
6. Educate people to the importance of fewer but better cattle for both milk and work.

IX. **Poor Roads is a Village Problem**

Poor village roads are caused by the following :

1. Failure to see that villagers have a responsibility for constructing and maintaining good roads.
2. Roads are frequently made without information on proper construction and drainage methods.
3. Monsoons are heavy destroyers of roads.
4. Failure to appreciate the need for multi-purpose roads.
5. Failure to see the importance of clean, well-drained village streets.

If our village people are to remove themselves from their traditional isolation and participate effectively in purchasing essential supplies and in marketing their products they must have approach roads which are kept in good repair all year round.

Action Steps for Improving Village Roads

Following are some of the important things which can be done to assist village people to have and maintain improved roads.

1. Demonstrate the importance of good roads
   - easier and faster procurement of supplies and marketing goods
   - easier and faster communication with other areas.
2. Showing well constructed and maintained roads.
   - well drained
   - usable in all seasons

- adequate for village-to-market use.

3. Organize a "better road" committee that will
   - help village people understand the importance of good roads
   - obtain the advise of a good road engineer
   - stimulate the village people to build roads with their own labour
   - encourage village people to work together to maintain roads.
4. Impress on the village people the importance of clean, well-drained village streets.

X. Lack of Recreation Programmes and Facilities is a Village Problem

Following are some of the more important reasons why our village people have little recreational life :

1. Failure to understand the importance of recreation.
2. Limited experience in assuming initiative for organising recreational programmes.
3. Training in recreational leadership is lacking.
4. Facilities for recreation are lacking.
5. Youth's energy and enthusiasm are not channelled into healthy and constructive activities.
6. Cultural folk art is being forgotten.

Our villagers must be awakened from their slumber and put to work making village life attractive and stimulating. A full recreation programme for all age groups, both men and women, and all classes of village life will do much to bring new satisfactions and create a healthy atmosphere for village cooperation in all phases of development.

Action Steps for Improving Recreational Programmes and Facilities

1. Creating a desire for a well-planned village recreation programme.
2. Organizing a village committee responsible for their recreation programme, and assisting villagers in
   - planning for recreational activities
   - finding and training recreational leaders and recreational talent
   - establishing places for recreational activities
   - obtaining recreational equipment.

3. Organizing and encouraging village people to keep alive the best of their folk art in
   - dramas
   - songs
   - poetry
   - puppets
   - dances
   - bhajans.
4. Organizing athletic activities.
5. Organizing youth clubs for both boys and girls.

XI. Lack of Youth Participation in all Phases of Village Life is a Village Problem

Some of the explanations for limited youth participation are the following:

1. Village traditions rule out consideration of youth's
   - ideas
   - enthusiasm and energy
   - cooperative spirit
   - sincerity & readiness to participate in development programmes.
2. Lack of youth organizations.

It is as certain as night follows day that our youth of today will be the men and women of tomorrow. The surest way to gurantee that the village of tomorrow will be better than the village of today is to start today working with and training the youth in effective citizenship by providing them with a variety of opportunities to participate in youth programmes and activities.

Action Steps to Improve Youth's Participation in Village Life

Following are some of the action steps for improving youth's participation in village life :

1. Changing traditional village attitudes to make it possible for youth to assist in decisions in regard to family, village, and national problems.
2. Helping village people provide schools for girls and boys.
3. Helping all village youth become literate.

4. Promoting better health.
5. Providing wholesome recreation programmes and activities.
6. Demonstrating home improvements to make the home more livable and attractive.
7. Encourage villages to early bring young people into village panchayats.
8. Encourage youth to take the lead in demonstrating new agricultural practices.
9. Training youth leaders.
10. Encourage village elders to give youth greater leadership responsibilities.

XII. Lack of Voluntary Village Organizations is a Village Problem

Some of the more important factors which contribute to the lack of voluntary village organizations are the following :

1. Traditional dependency on outside agencies for both aid and decisions.
2. Organizations for self-help village work only recently encouraged.
3. Cooperative organizations are for the most part government-operated organizations and not people's cooperatives which have come up from the people's understanding, interest and leadership.
4. Few people trained in group organization to guide and encourage village people in setting up their own organizations.
5. Caste prejudice divides people.
6. Group factions tend to be interested in the welfare of limited groups only.
7. Village people tend to shy away from formal organizations.
8. Conflicts persist between present elected panchayats and village-organized informal panchayats of the past.

To assure the full, effective and sustained participation of village people in making the community programme a people's programme, intense effort must be given to encouraging a wide variety of voluntary non-government organizations and institutions.

Following are some suggested action steps for encouraging and nurturing the growth of voluntary village organizations :

1. Encourage panchayats to play an effective role in all-round village development.
2. Encourage the organization of people's cooperatives for all-round village development.
3. Encourage present leaders to expand their scope and help new leaders develop.
4. Develop self-help activities for the entire community.
5. Encourage the organization of
   –farmers' forums and associations
   –women's clubs
   –youth clubs
   –boys' clubs
   –girls' clubs
   –recreation clubs
6. Train leaders in group methods.

CHAPTER VI

Introducing Village People to the Community Development and National Extension Programmes

While it is not possible nor wise to present a standardized formula and expect each block staff to vigorously follow it in introducing the Village people to the Community and National Extension programme, it is appropriate to present some suggested and guiding principles.

Whatever approach is followed, it is of utmost importance to bear in mind that the early impressions and attitudes formed by the village people about the programme's objectives, and about the roles to be played by the village people and the servants of government, are more likely than not to be lasting impressions and attitudes. It is therefore important that, in introducing the village people to the programme, early and continuous emphasis be focussed on the need for the people to understand that it is first and foremost a village-self-help programme. It is a programme in which the people themselves, through their own village leaders, organizations and institutions, are to have the opportunity of working together to improve all phases of village life. It is a programme in which the maximum technical resources and services of Central and State Governments are being mobilized and organized in a way that will assist the village people to take a critical look at themselves—how they live, and how they earn a living—and to decide which village problems they want to try to solve, on what priority basis, using what methods, and with what assistance from government.

While it may take more time to carefully introduce the village people to the Community and National Extension programmes and to have them understand its underlying philosophy and methods of work, time so spent will in the final analysis be the most important time the block staff has ever devoted to the programme. If the block staff gets in a hurry and begins imposing ideas, plans and programmes on the

village people before the people understand the true programme objectives and before ideas begin generating from within the village, then the village people will draw the conclusion that the Community and National Extension programme is really a government programme. The only possible way the programme can be accepted by the people themselves as their programme is for the ideas, plans and programmes for action to come from within their hearts and minds. The germination for village self-development must come from within as assuredly as the seed of wheat must germinate from within if the seed is to produce a plant and later yield a harvest.

For the block staff to be successful in appropriately introducing the village people to the Community and National Extension programme, it is only commonsense that the entire block staff—block development officer, technical specialist, and gram sevaks—must individually and as a team understand that their role as servants of the government is to help the people formulate and carry out multi-phased village development programmes. It also follows that each person must be highly competent in his respective technical field and possessed of a reflective and creative mind capable of penetrating the hearts and inner minds of the village people.

CHAPTER VII

Introducing the Community and National Extension Block Staff to the Village People

The Community and National Extension block staff should from the beginning of their work in the villages accept a two-fold orientation to the people. In the *first* place the block staff has a continuous responsibility for guiding the development of the village people themselves—their leaders, organizations, and institutions—to a level of competence at which the village people can efficiently plan and execute continuing village development programmes; *second*, as the village people become concerned about their present low level of family and village living and want help and guidance in improving their practices and methods, the block staff will be expected to play an increasingly strategic role of advising and helping to organise and carry out both result and method demonstrations, which will illustrate under village conditions how the findings of science can, when properly adopted and applied, contribute to helping the villagers improve their level of living. To effectively discharge these responsibilities, the entire block staff must know, and know well, the village people in the block.

It will not be appropriate for the block staff to conclude that, because they come from a village background or have worked in the villages, they know village people and have little more to learn. It is one thing to know village life in general and quite another to know the village people in a particular block. The suggestion is not being advanced that the staff start its work in the block by making detailed sociological and anthropological studies of the villages. This would be as inappropriate as to suggest that the staff should not follow the general rule of being continuously inquisitive, wanting to know about all phases of village life. The best way to learn about village people is to begin working with them. And the way to be effective in working with village

people is to continue to learn more and more about them. It can be said with a certainty that the more the staff knows about all phases of village life the more effective will they be in their working relationship with the village people.

While the block staff's process of learning about the village people in the organized community and national extension blocks cannot and should not be standardized, a few guides may be useful :

1. Since an early and continuing objective of the programme is to get the people interested in improving all phases of village life, it would be very much in order for the block staff to want to know, for each village, what things about the village are now expressed objects of concern to the villagers. It is also important to know who the people are who express these concerns and whether or not they are village leaders and with what kind of following.
2. If the technical staff of the block feels from their analysis of the available data and their own observations that there are certain universal village problems, it would then be in order for the staff to know the priority each village would place on each universal problem as a specific and recognized village problem. For each village and for each of the universal village problems as defined by the technical staff, it is important to know why the villagers either consider it to be a village problem or think it is not a problem.
3. So that the block staff can profit from past experience and avoid unnecessary pitfalls, it would be the better part of wisdom for the staff to know what had been each individual village's past experience with development. What had they tried and with what success ?
4. Since the community and national extension programme has on the organized block staff a group of technical specialists who will, through the gram sevaks, be making technical recommendations to the village people, it will be very important to the staff and their total working relationships with the village

people if they will take the time to learn from the people all they can about current village practices with respect to agriculture, health, education, recreation, women and youth etc. This analysis should reveal what the existing practices are and result in some understanding about why these practices are currently being followed.

5. Since block staff for the Community and National Extension programmes must be concerned about all segments of the village population and assist all in improving their level of living, it will be very important for the staff to identify, early and with considerable precision, the segments of the population of each of the villages. They should know who are the cultivators, the artisans, the landless labourers, the harijans, etc. Having identified these population groupings, the staff should then learn all they can about the problems and needs of each group.

6. Since the village panchayats are expected to play an important part in mobilizing the villages for development, it is important for the staff to know the past and particularly for the recent village experience with the panchayats. Among other things, the staff should know who are the panchayat members, and which segments of the population are represented and which are omitted. What things have the panchayats been doing and with what degree of effectiveness ? What are the advantages and disadvantages of having the present panchayat assume the sponsoring role for the village development programme ? If the panchayat needs to be reconstituted before placing the village development programme under its sponsorship, how can this be done ? How can all segments of the population be represented on the panchayat ?

7. With the strong recommendations in the Second Five-Year Plan for widening the coverage and use of cooperatives, it is very important for the block staff to analyze the villages' past experience with co-operatives. It is also important for the future growth of cooperatives for the staff to have in mind workable

patterns for the organization of new or the re-organization of existing cooperatives. Since research about cooperatives makes clear that, if a cooperative is to succeed it must have a population service base adequate to support competent business management, it is of extreme importance for the staff to know which villages will work together and which village should be selected as the key village for the headquarters of the cooperative.

8. If the Community and National Extension programme is to succeed in taking roots within the village, it will do so as natural village leaders emerge to give leadership, in mobilizing the village for self-improvement. Faced with this understanding, the block staff should be forever alert in identifying present village leaders and in searching for potential leaders who can in the course of a comprehensive village development programme, be developed into new village leaders.

9. While village leaders are important, they are relatively ineffective unless they are backed up by organized groups. The staff should be keenly aware of this fact and should carefully nurture all types of village organizations: youth clubs to provide organized activity for the village boys and girls; women's clubs to help the women play a more effective role in family and household improvement ; cooperatives to assist in credit and procurement and marketing of products; the panchayat for general sponsorship of village improvement, etc. etc.

10. It is now clearly recognized that the village teacher and the village school should be closely linked to village development. This will not happen by accident. It can happen, however, if the block staff develops a close, cordial working relationship with the village teacher, and through leader training and seminars develops an interest on the part of the village teacher in playing a more positive role in village development. The teacher is a key person in teaching health habits to children especially in the fight against disease spread through human faces.

11. The results of observation study and discussion should invariably be recorded in a suitable form. These should be revised whenever necessary, so that any new entrant to village service may have the full benefit of past experience.

CHAPTER VIII

Initiating the Community and National Extension Programme in the Organized Block

The things that are said and done in the first six months after the staff arrives in the block will in large measure determine whether the village people accept the programme as a Government-imposed programme—with the Government hoping for people's participation—or whether it will be a people's programme with Government co-operation. Since the objective must be to have the programme accepted by the people as theirs, the staff must forever be alert in their early relations with the people to impress on them by their words and actions that the staff's function is to help the people help themselves, and that the people's satisfaction with the programme will be in proportion to the effort they put into it.

Because block after block must be started from scratch, and in general with newly recruited and freshly trained staff, there is great danger that, with the best of intentions, the staff will want from the first to impress their superiors with their ability to initiate development programmes, and that they will try to do so by early organization of staff-directed programmes in which the people will be pressured into contributing their labour for the construction of roads, digging of compost pits, cleaning village streets, digging wells, etc. etc. As important as these activities may be in contributing to village improvement, if they are done under pressure from the block staff they will, in the minds of the people, be considered Government programmes imposed on the people.

There are numerous ways to initiate a community and extension programme in a block that will assure its acceptance by the people as their programme, and that will assume the people's understanding that the block staff is there to assist, encourage, and guide them. Without suggesting any

formula for initiating the programme in the block, the following thoughts may be helpful to the staff :

1. Since the block staff will be new to each other, it would seem common sense to suggest that the staff should start off with several days of staff seminars discussing objectives, approaches to the people, steps to be followed in developing individual and block programmes, staff responsibility and working relations, etc. etc.

2. After a few days of meeting as a staff, it would seem wise to begin moving into the villages, making contacts, explaining to the villagers the objectives of the Community and Extension programme and how the staff hopes it can help the villagers improve their villages. So that the staff may best profit from these early village contacts and evaluate these experiences, it is suggested that the staff make these initial village visits in groups of at least three, two gram sevaks and one block technical specialist per group. The block development officer should fully participate in these early village visits, and always as a member of a staff group. In these early village visits it would be the part of wisdom genuinely to try and study the conditions and problems of each village and to be alert to the things the villagers seem most ready to undertake through their own leadership and effort. These may prove to be good starting points.

3. Following a couple of weeks of staff seminars and staff group visits into the villages, the villages can then be divided into workable circles for assignment of the gram sevaks.

4. As the gram sevak begins his round of initial visits to the villages assigned to him, he should be accompanied by members of the block technical staff and by the block development officer, on a rotating basis. To have the technical staff and the block development officer rotate among the gram sevaks in their early village visits will have many advantages—

   (*a*) It will strengthen the initial contacts with the villagers, helping them early to understand that the gram sevak will be in

frequent contact with them, and that as the villagers have need for special help the gram sevak has behind him a highly trained staff to guide him in his recommendations to the villagers.

(*b*) Only as the technical staff move immediately into the villages will they know the extent of the village problems in their specialized fields and understand the villagers' readiness to want to do something about the problems, and the kind of help they are most likely to accept.

(*c*) Unless the block development officer participates in these early village visits, he will not be able to function as the leader of the team, helping to guide the staff in its working relations with the people.

5. During this early get-acquainted round of village visits by the gram sevaks and the rotating technical staff and the block development officer, which might cover a month's period or more and might involve several visits to each village, the following specific observations should be systematically made and appropriately recorded in the gram sevaks' village log :

(*a*) Perhaps the most important observations to be made during these initial village visits is to note the response of the village leaders toward village self-improvement. The gram sevak technical specialist team should, during this round of village visits, continually ask themselves how effective they are in conveying to the villages visited the objectives and methods of the programme, the specific ways the village can expect to benefit, and the ways the staff can assist the village people.

(*b*) Careful observations should be made in each village to get leaders on whom the people look to for leadership in different phases of village life. The gram sevak should remember that effective village development is dependent upon the interest and effort put forth by the natural village leaders.

(*c*) In these early village visits, discussions should cover all phases of village life and not just those related to the field of the

technical specialist who may be accompanying the gram sevak. During these discussions of the various village problems, the gram sevak and the technical specialist should restrain themselves from trying to gain village acceptance of any given problem or to place any given priority to the solution of any specific problem. The villagers should, however, be encouraged to talk freely and to express whatever interest they may have in solving any particular problem.

6. Following the round of systematic visits and revisits by the gram sevaks and the rotating technical specialist and block development officer, there should then be two types of staff meetings.

   (*a*) The first type of staff meeting would involve the entire staff and be extended over most of a week. In these meetings, the village visits by the gram sevak and rotating technical specialist and block development officer, should be evaluated for the purpose of being able to generalize but realistically about the village problem—their causes, and suggested approaches for solution.

   (*b*) The second type of staff meeting would involve the block development officer and all the technical staff meeting with each gram sevak in his headquarters for two days to make a specific review of each village in each gram sevak's charge. These meetings should produce the following for each village:

   (*i*) Listing of the significant village problems observed by the gram sevak and technical specialist in the early village visits.

   (*ii*) For each observed and recorded village problem list the most immediate and readily observed factors which seem to have contributed to each problem.

   (*iii*) For each problem listed the technical specialist should waive his preliminary recommendations, specifying what the villagers could do themselves and the assistance the block staff should give.

   (*iv*) As a final step and based on the above analysis of each

village, each gram sevak should, in co-operation with the block development officer and the block technical staff have for each of the villages in his charge, a *plan of work* which would record for each village :

(*a*) The starting plan of work should specify the immediate things the gram sevak will emphasize in each village to get the people started. These immediate things for emphasis would be based on the villagers' own indications of interest in doing something about given and specific problems and for which the staff has some contribution to make. For the problems selected for early emphasis there should for each be a listing of the factors causing the problem and the technical specialist recommendations for solution specifying for each what the people should be expected to do and what the block staff should do.

(*b*) There would also be a secondary list of problems which the villagers at least recognize. For each of these problems there should be a preliminary recording of the factors which have caused the problem and the technical specialist preliminary recommendation as to what the village people should be expected to do to solve the problem and the specific help which should be available by the block staff. As village interest is intensified in these problems, the gram sevak will encourage, and assist the villages in their solution.

(*c*) There would be a third list of problems which would include those noted by the gram sevak and the technical specialist but about which the villagers appeared indifferent. Like the second list, the technical specialist would aid the gram sevaks in recording the things which have caused the problem and his suggestions for correcting each. The gram sevak should keep this list

of problems in mind as he visits the village seeking opportunities to create a more immediate and intense interest in the problems.

7. At the end of each month there should be a two-day staff conference to review experiences.
8. For at least the first six months these general monthly staff meetings should be followed by the block development officer and the block technical staff holding a one day meeting with each gram sevak to review and update each village plan of work.
9. Following the monthly staff meeting the block development officer and the block technical staff should meet for a day to review the individual village plans of work. This block plan of work is as important as the individual village plans of work, for it will reveal the block staff's responsibility for effective backstopping each gram sevak. It will tell each member of the block staff *what* each is to do, *when* he is to do it, and for *what* purpose.

The block staff's suggested working relations and early involvement of the Block Advisory Committee in initiating the Community and National Extension programmes is presented in chapter XIV—on The Key Role of the Block Advisory Committee in Community and National Extension programme.

The block staff should be clear about the government development funds budgeted for each block. The government allocated funds for development are to be used to help support village and block projects. They are available to help the village people complete and round out projects which the village people consider important enough to initiate under their leadership and for which the people will contribute their maximum in both labour and money.

The great danger about having developmental funds allocated to the block ahead of the time when the staff and the village people have had ample time to agree on village problems and priorities, is that the staff will unwisely use the money as incentives for gaining village co-operation and participation in programmes the block staff would like to get under way.

CHAPTER IX

Systematic and Continuous Planning and Evaluation of the Village and Block Programmes by the Block Staff is Essential

It is one thing to start a programme and do it the very best way, but it is still another matter to understand the importance of keeping village and block programmes changing and in orientation to the people. It is important to know that with each change made in the village in a sense the entire village changes resulting in the village changing in its outlook and the priorities it places on solving its many problems.

The initial contacts with village people in the organized Community and National Extension blocks find the village people are just leading a somewhat stagnant existence, rather than living a progressive or even a happy life. They have over the years learned to adjust to what they have. They have learned to expect tomorrow what they had the day before. In caring for their crops, they have followed the traditional methods and practices handed down through the ages and they expect results similar to those of the past. They have learned to expect that many babies will die at an early age. They always have. Boys and girls stay away from school and work in the fields or tend the cattle, sheep or goats—they always have. The village is dirty, for it has been unimportant that it be clean. The village in its isolation is for the most part indifferent to the great change coming over India, following independence. For the village itself, time still appears to be changeless.

But then comes the Community and the National Extension programme with their powerful impact and peoples minds become alive. They begin to understand that with independence, they as village people, are considered important by their new government. Gradually, as the people participate in village development programmes and the very face of the village begins to change, they, as individuals, become alive to their new

opportunities. They discover they can dream of a new tomorrow. They take another look at their village. Things which yesterday were of no concern become a priority problem. They start wanting new things and gain experience in working together to get the things they want. They gain confidence in themselves. They become new people.

With this sketchy analysis of village change, it should become immediately apparent to the block staff that once the village people are awakened from their traditional slumbers, change will come fast. The concern about the Community and National Extension programme is that it will all too early become fixed and institutionalized in its outlook and methods. To be effective, the staff must be alert to change. The staff must be able to effectively guide programmes which change constantly. It is of great importance to realise that once people have experienced change for the better, they themselves will begin pressuring for future change. The staff must be skilled in helping village people have satisfying experiences with the new practices recommended by the staff; so that new practices recommended by the staff and adopted by the villagers will become integrated into the daily lives of the people. The staff must know how to help the village people to do for themselves many things which today they need help in doing. A programme which is introduced to the people by the servants of government must, if it succeeds, early become a people's programme in which the servants of government co-operate, assisting the village leaders, organizations and institutions to grow in competence and interest in continuing an expanding village development programme.

It must by now become apparent to all the block staff that the Community and National Extension programmes have as their objective initiating and directing programmes to change the face of village India. If and as it succeeds in becoming a programme and an agency for change, it must itself continually undergo change—in its administrative structure, recruitment and training methods, and methods and techniques of working with and servicing village people.

If the block staff is to be attuned to the evolving village scene it must forever be taking stock, evaluating, to know the changes which are accruing within the village and to know the new demands which the village

changes will make on the staff. To tie down this point we need only to note the changes which follow as the block staff assist a few influential village cultivators in carrying on a successful demonstration of using an improved variety of wheat. The changes which follow from successful introduction of this new variety of wheat may be as follows :

Step one—The gram sevak and the block agronomist agree in identifying low crop yields as a village problem.

Step two—In the gram sevak's working relationships with the village he finds limited interest among the cultivators in wanting to improve their agricultural practices. The village does not recognize low crop yields as a problem.

Step three—Two influential cultivators express an interest in wanting to try a new variety of seed wheat which have been founb to greatly increase yields in other similar nearby areas.

Step four—The gram sevak and the block agronomist develop a plan to have a result demonstration on the land owned by the two village cultivators who have asked for enough of the improved seed wheat to sow a small plot. The two cultivators agree to select a field each and to divide the field in half ; on one half they will sow their regular variety and on the other half they will sow the new variety recommended by the gram sevak.

Step five—When the time comes to sow the two fields of wheat the gram sevak and the block agronomist conduct a meeting in the two fields attended by more than half of the village cultivators. The plan for the demonstration is explained and plaques are put up at the end of the fields. The one plaque says "this half of the field is planted with the traditional village variety of wheat". The other plaque says "this half of the field is planted to the new variety of wheat recommended by the gram sevak".

Step six—Twice during the growing season the gram sevak visits the demonstration plots, each time accompanied by the culti-

vators on whose land the demonstrations are organized. Ten or twelve other village cultivators who seem interested accompany them. On each visit the growth of the new and the old varieties is closely observed and noted in the gram sevak's village log book.

Step seven—At harvest time the yields from the new and old varieties for both cultivators are kept separate. The gram sevak and the block agronomist conduct a village meeting in the two fields just as the harvest begins. By this time better than sixty percent of the village cultivators show an interest.

Step eight—When the wheat has been thrashed and the grain from the plots growing the old and new varieties have been piled side by side, the visible difference in favour of the new variety is abundantly clear. The gram sevak, the agronomist and the block development officer visit the village and participate in village meetings which they hold in each of the two village cultivators' fields. These meetings are presided over by the two cultivators who have conducted the demonstration. In each case the cultivators explain all the steps in the demonstration and point out that the improved variety of wheat is better in two respects. First it has yielded, by weight, 20 percent more than the old variety and second, it is of a superior quality and will bring a higher price on the market.

Step nine—The second year the two cultivators who demonstrated the improved variety of wheat plant all their wheat to the new variety. They also conduct a fertilizer demonstration the second year, demonstrating that with an improved variety of seed and proper use of commercial fertilizer, the yield can be increased by 40 percent over the old variety.

Ten additional cultivators purchase the improved variety

of wheat from the first two cultivators for planting in their own fields the second year.

Step ten—By the fourth year most of the village have adopted the new variety of wheat.

Better than half of the cultivators are using fertilizer.

Many new agricultural implements have been introduced.

A village co-operative is formed to handle the storage and sale of the improved variety of wheat for seed, and to stock the required fertiliser and improved agricultural implements.

The village is alive to the potential of irrigation and has plans for bringing the canal water to the village.

More and more the villagers are expressing their readiness to follow the gram sevak's recommendations.

Increasing demands are being made by the village for technical information about crops, poultry, and health.

The village has built a school, a new approach road, a safe village well with a hand pump and the panchayat has been recognized.

This chain of events starting with the introduction of the new variety of seed wheat shows how imperative it is that the block staff be on its toes helping the gram sevak keep the village plan of work adjusted to the growing expectations and competence of the villagers themselves to undertake and succeed with village development programmes. It also illustrates that as the villages change and have successes growing out of their acceptance of the staff recommendations, the village demands on the block staff for technical assistance will grow and rapidly so.

In conclusion, it seems to be the better part of wisdom to suggest as a minimum that the block development officer and the technical staff sit in annual session with each gram sevak for a two-day period in which village by village plans of work will be re-examined and changed to meet current needs and interest. It is further suggested that the block staff hold a one-day evaluation meeting with each gram sevak at six-month intervals

to see what adjustments need to be made in the village plans of work and what assistance is to be required from the block staff.)

As the gram sevak-village plans of work need to be adjusted yearly and evaluated at six-month intervals, so do the block plans need to be brought up to date yearly and evaluated at six-month intervals.

CHAPTER X

Administrative Pattern for Guiding the Community Development and National Extension Programmes

The success of the Community Development and National Extension programmes is dependent on effective working relationships between the various technical departments of Central and State Governments.

The Community Projects Administration provides co-ordinating points at the centre, state, district, block and village, for effectively harnessing, relating and guiding all the technical departments of Government in helping the village people solve their many problems.

Functioning under the Planning Commission is the Administrator of the Community Development and National Extension programmes, who is aided by a modest administrative staff and technical liaison officers from the Central Government's technical ministries. The centre staff of the Community Projects Administration performs, on a national basis, a generalized programme-planning, budgeting, executive, reporting and evalua tive function for the Community Development and National Extension programmes. Through the centre staff of the Community Projects Administration, the Central Government's technical ministries are encouraged to accept well defined programme responsibilities such as providing national leadership for training programmes which logically fall within the technical purview of the respective ministries. Through the Community Projects Administration, liaison officers and the Centre's techni al ministries are urged, encouraged, and aided in providing national leadership to their counterpart technical ministries in the State, in order to assure that each of the technical ministries and departments in the states provides maximum leadership and service to the training centres and the organized Community Development and national Extension block programmes.

At the State level is the State Development Commissioner, who has a three-fold function: *first*, he maintains a two-way relationship with the

Centre, receiving national programme guidance from the Centre, reporting progress and making suggestions about programme modifications to the Centre; *second*, he performs at the State level the same role the Community Projects Administrator performs at the Centre, namely providing the co-ordination point for harnessing, relating and guiding all the technical services of the State Government required for the block programmes and to assure that each training centre and each block is properly supervised and staffed; *third*, the Development Commissioner maintains an administrative relationship with the District Collector, who in turn has the overall responsibility for planning, co-ordinating, executing and evaluating the work of each of the organized Community and National Extension blocks in his district.

Working in close relationship with each technical ministry and department in the State, the Development Commissioner plans for the required technical staff to be assigned to each organized Community and National Extension Block. The technical departments have the responsibility for supervising the technical work in the blocks and seeing to it that the technical staff works as a coordinated block team which assists the gram sevak in his task of helping village people plan programmes for family and village development.

The District Collector in some States and in others the District Planning Officer are today the key administrative development officers in India. To them falls the privilege and great responsibility for the success of the programme. Assisting these district officers in carrying out their developmental responsibilities are the block development officers, who in turn are assisted by a staff of technical specialists assigned to the blocks by the various technical ministries and departments of the state. While assigned to the block, the technical specialists will receive their technical guidance from their respective ministries and departments.

The Community and National Extension programmes' contact points at the village are the gram sevaks. In the Community blocks, a gram sevak is assigned to each five to seven villages, and in the National Extension blocks, to an average of ten villages. The gram sevak functions as a multi-purpose village extension worker, in that he seeks to arouse in village

people interest in all-round family and village development. He looks to the various technical specialists on the block staff for guidance in helping village people understand their problems; in giving appropriate weight and priority to programmes for improvement; and in making realistic, workable and technically sound recommendations to the village people.

The gram sevak is the last official administrative officer in the administrative chain for carrying out a nation-wide village improvement programme designed to become a people's programme with government's participation. In the official government administrative chain, ideas which originate in the villages move up through the gram sevak to the block development officer, to the District Collector, to the State Development Commissioner, to the Community Projects Administrator and the Planning Commission in the Central Government. Likewise, policy and programme suggestions move through the administrative chain in reverse order on down to the gram sevaks.

The technical ministries and departments must establish and effectively maintain a two-way chain of communication. Programme ideas which originate at the Centre and State must be channelled down to the block and the respective technical staff. Technical problems which require the attention of the technical ministries and departments, be they of a research nature or related to procurement of supplies, must be able to travel up from the blocks to the State and Central Government for consideration and action.

For the Community and National Extension programmes to have an assured success it is imperative that this two-way flow and interchange of programme suggestions work with ease both up and down the administrative and technical chains of communication.

The weakest link in this chain to date and the one which must, through experience, be developed until it is of equal strength to all the other links, is the administrative and programme responsibility which must be assumed by the village people. For the programme to become truly a people's programme in which the Government is looked upon as a readily available resource for helping the village

people help themselves, it will be necessary for the Community and National Extension programmes to assume a heavy and continuous responsibility for helping village people develop effective village organizations, institutions, and natural village leaders. Only as the village people develop their own organizations, institutions, and leaders, who in turn can mobilize the villagers for sustained village development, will the chain of communication be complete, extending from the village people's leaders to the gram sevak, the block development officer, the technical staff at the block level, and to the State and Central Governments. Likewise, once the village people's link in the chain is strengthened, then the Government can communicate with them through the reverse process.

Another potential but as yet weak link in this chain of communication from the people to the Government is the block Advisory Committees. Once these Block Advisory Committees are properly constituted, given leadership training to help them perform their appropriate function, and effectively developed and utilized by the block staff, they can become an effective form for integrating programmes which come down from the top, and for giving strength to suggestions which come from below.

While many pay lip-service to the philosophy of administrative relations which permit a two-way flow of ideas, few really feel that significant ideas can be generated from below and channelled up for policy consideration. It cannot be said too often or too strongly that the Community and National Extension programmes are people's programmes, In a people's programme it is essential that the people be encouraged and guided to think significantly and speak forcefully, and that their voices be heard and listened to by all who have an official place in the programme.

CHAPTER XI

Importance of Block Staff Team Work

If the members of the block staff understand individually and as a group that their job is extension education and not bureaucratic administration of a programme, they will know how important it is for them to function as a close knit team working in close relation one to the other in helping village people in initiating and carrying out their own development programmes. The block staff should therefore concentrate on the educative aspects leaving the technical and administrative to be done by the appropriate departments, who should be suitably oriented, and with whom adequate liaison should be maintained. Before any staff can function effectively it must have a designated leader. In the block staff this leader is the block development officer, whose function is to guide the technical staff, the gram sevaks and the gram sevikas, and to maintain appropriate liaison with the district officer.

The block development officer should approach his job with humility, modesty and with a high sense of appreciation for the honour and responsibility which is his in helping a staff which in turn has an opportunity and a challenge to assist 100 villages in moving conditions of poverty and in improving their level of living. From the very first day of his designation as the leader, the block development officer should understand that his success will depend on earning through his action, the respect and affection of his staff, and recognition by them that he is the leader of the team. The block developedment officer will be no more effective in imposing his will on the staff than the block staff will be in imposing its will on the village people. The day for the administration to lead by dictation and imposition ended with the achievement of India's independence. Likewise, the day for the government to order village people around ended with the coming of India's indepen-

dence. New India requires that all who occupy positions of administrative responsibility get themselves thoroughly oriented to the fact that the function of government is to serve, not to command.

The wise block development officer will, from the beginning, want to understand in considerable detail what each member of the block staff is to do, how he is to do it, and under what staff relations he can best succeed in carrying out his responsibility as a member of the staff team. The block development officer cannot possibly expect to be an acceptable to say nothing of being an effective, leader of the block team if he does not start his relation with the staff by asking each what they think to be their contribution to the programme and how they suggest individually and as a group they start to do the job.

The block development officer should immediately recognize to himself and to his staff that he has much to learn and that he hopes all members of the staff will be his teachers. He should recognize the obvious. He is new to development which is to be carried on through educational methods; he is new to a staff relationship which recognizes each person as being as important as every other person irrespective of administrative distinction. He is new to an administrative relationship where his success is dependent upon the informal response and respect he receives from the other members of the staff. He is new to a programme that evaluates its accomplishments in terms of the contribution it makes in the development of the people to become responsive, and responsible citizens.

While it is of particular importance for the block development officer to know the jobs of each member of the block staff, it is also necessary for each member of the staff to know and understand the jobs of the others. This means that all the block technical staff should know how the gram sevak has been trained; what he is expected to do in his group of villages and the approaches and methods he is expected to follow. The gram sevaks in turn should, if they are to have an effective relation with the technical staff, know what each technician feels is his area of responsibility. While the gram sevak and the technical staff will have to, through experience, evolve an effective working relationship, they can

greatly facilitate this if each knows what the other can do and how he hopes to do it.

To facilitate the definition and continuous re-definition of the staff's relations with each other will be the responsibility of the block development officer. This he can best do through *systematic staff meetings democratically conducted.* Beginning with the first staff meeting the stage should be set to facilitate full and free expression from all. The gram sevak should feel just as free to express his point of view as the block development officer or any member of the technical staff. When any member of the staff expresses an attitude of either superiority or inferiority, the block development officer should note these and seek, through his personal contacts, and other staff meetings, to eliminate such attitudes.

CHAPTER XII

The Place of Technical Departments of Government in the Community and National Extension Programmes

When all the villages of India are brought under the community and national extension programmes by 1961, there will still be comparatively few people who will be considered employees of the community programme. Most of the people working in the community and national extension programmes will at any given time be the employees of the technical ministries and departments of the states.

At the beginning of the programme, today, and in the future, the technical ministries and departments were, are, and will continue to be responsible for guiding all phases of the community and national extension programme which fall under their technical purviews. This means, for example, that the technical direction and supervision of the agriculture programme in the blocks rest with the Department of Agriculture. The responsbility for public health, animal husbandry, education, cooperatives, etc., similarly rests with the appropriate ministry or department.

At the block level the block development officer, if he is to succeed in carrying out his assigned role, must be the leader of a team of technical specialists and gram sevaks, whose total orientation must be education and not incentive or administration. It is the continuing responsibility of the various technical ministries and departments to assign to the blocks only their best officers, and then to give them all essential backstopping. This backstopping of the technical block staff will, in most instances, take on three forms. In the *first* instance, (the technical departments have the responsibility of feeding to the block technical staff the best and latest technical knowledge, and guiding the block staff in sifting out the most appropriate recommendations. *Second*, the technical ministries must assume, and readily so, a continuing responsibity for servicing the block technical staff.) This servicing of the block staff may involve

supplying information, in response to urgent requests to the technical ministry or department, to help answer questions facing village people which the technical block staff is unable to do through the gram sevaks. A *third* type of servicing will be to assure that the essential supplies which the technical staff, through the gram sevaks, are recommending to villagers, are available for distribution within the block at appropriate outlets to villages. This means for example that, when fertilizer is recommended the Department of Agriculture has the responsibility of seeing that the required fertilizer is in the block at appropriate outlet points in time for the villagers to purchase it. It may also mean that credit agencies will have to be mobilized to assure that the villagers will have credit available to purchase the recommended fertilizer.

In addition to their responsibilities for the action and developmental phases of the community and national extension programmes, the technical ministries have responsibility for training all types of personnel required for the programme. While the responsibility for leadership in supervising the training of the gram sevaks rests with the Central and State Ministries of Agriculture and the State Development Commissioners, firm and continuous responsibility for the technical phase of the training must be assumed by each of the technical ministries whose subject is being taught in the training centres. Like the block staff, the extension training centre staff is assigned to the training centre by their respective technical ministries and departments. Each technical ministry must, therefore, assume a two-fold responsibility if the gram sevaks are to be effectively trained in the various technical fields. In the first place, the technical departments must assign their most experienced staff and those who have the greatest promise of succeeding as teachers. Second, each technical ministry or department should continue to supervise the assigned instructors to assist them in determining what and how to teach.

With the new awakening and rising expectations of village people in the organized community and national extension blocks, more-not less-responsibility rests with and must be assumed by the technical ministries and departments. To the technical ministries this means that, as

the community and national extension programme succeeds each has a greater scope for service and a more firmly defined responsibility for meeting the expanding and clearly defined needs of the village people.

As the people increasingly place their faith on the recommendations of science the technical ministries and departments will have an increasing responsibility for research focussed on and concerned with all phases of village life. More and more demands for more and more technical information will be made on the block technical staff, through the gram sevaks.

Today it is possible to know the kinds of trained people that are required by the technical ministries and departments if the community and national extension programmes are to be effective in helping to meet the rising needs of the village people. The need, therefore, is clear for the technical ministries and departments to become more closely associated with the colleges and universities, in order to familiarize them with the staffing requirements of the community and national extension programmes. This close association will assist the educational institutions in training the best possible personnel to help village people to make the best use of science and technology in speeding up the processes by which village India makes siginificant socio-economic growth.

CHAPTER XIII

The Important Role to be Played by Village Leaders in Community and National Extension Development

The block staff should understand that village leaders are to the village people what the block development officer is to the block staff. The block development officer is the captain of a development team guiding the staff in their working relations with each other and the village people. (Village leaders can guide village people in examining village problems; in deciding which problems to tackle as well as when and how to tackle them; and in working alongside the people as they participate in development activity.)

(No gram sevak can possibly succeed to the fullest in his job of being a friend, philosopher, and guide to the village people unless his orientation is to work with the village people, through their present leaders and to encourage and assist in the development of new leaders.)

Individuals become leaders when they have a following. It will be a wise gram sevak who, in approaching the villagers many problems, continuously asks himself "To whom do the villagers look for leadership?" To discover the leaders and for what things the people look to them for leadership, the gram sevak will want to ask questions such as the following. He will ask a cross section of villagers in order to reach a consensus of village thinking :

1. What cultivators should be approached to try out a new variety of seed, keeping in mind the desire to locate the cultivators whose experience others would most likely follow ?
2. What villager would make the best leader to organize and guide a village young farmers' club ?
3. What villagers would do the best job of organizing village recreation programmes ?

4. What villagers would be most likely to succeed in organizing the village to *build* a village school ?
5. What villager would be most likely to succeed in getting the village to participate in a village-wide programme for *smallpox* vaccinations ?
6. What villager would have the greatest influence in getting the village interested in building and using *sanitary* latrines ?
7. What villager would have the most success in getting the villages organized for literacy education ?
8. What villager would likely have the greatest success in getting the village women together to decide on programmes for village women ?

For all these items the Gram sevak has an educative, not an executive or administrative responsibility. Unless this is made fully clear the poor chap ends by being a handyman of all departments. Multipurpose "educative" job to create awareness has a meaning and a justification; a multipurpose executive job over such wide variety of subjects is simply not feasible.

These and other similar questions will significantly guide the gram sevak in getting early and effectively tuned into the leader-follower structure of the village. Where the people do have established leader-follower structures, these should be early identified and respected by the gram sevak. Many times the gram sevak will discover that since development is new to the village people they will have few leader-follower relations in specialized areas. This fact is also important to know. What will happen is that new leader-follower relations will evolve as the village people are brought together in informal groups and guided in thinking about their many problems. Time and again the gram sevak will discover that as the urge develops from within the group to do something about a given problem new leader-follower relations will develop.

The gram sevak's most important job is to get the village "development conscious" and to assist in organizing and carrying on a wide range of developmet programmes. The gram sevak cannot do this himself if he

is working with the village on a hit and miss basis. His chances of succeeding, however, are very great if he works through and with village leaders.)

One of the real problems confronting the block staff in accepting the important role of working with village leaders, is that few members of the staff will have had experience of this kind. Furthermore, staff members will be charged with a sense of their new importance, wanting to take a ready-made programme to the people.(To approach and work through and with local leaders will be considered a risk by the staff, in that the village leaders will have and will early express ideas and attitudes of their own which may result in programmes at variance with those conceived by the staff as being of priority importance.)

It is on the issue of those programmes, those conceived by the block staff or those which come from the people themselves, that the staff must reappraise the objectives of the programme. If the programme is to help initiate and guide village people in carrying on their own self-development programmes then the staff must and will accept the important role the village leaders can and must play in guiding these programmes. And in properly and effectively relating them to making maximum use of the resources of the government.

There is today within India altogether too much (faith in the capacities of outside leaders and altogether too little understanding of the social fact that village people have, through their different groupings of the people, natural leaders of their own. Many of these people may not be called leaders by others or by themselves, but they are silently trusted. They are the persons, living in the villages by the hundreds of thousands, who can lead millions of villagers to more effective and more purposeful activities better than can any other equal number of persons in the nation. If and when these leaders are identified, utilized and developed, it will need to be kept sharply in mind that they are leaders of local groups of people, not leaders of any and every type of thing that the gram sevak may want local groups of people to do.)

If leaders with a recognized following are to grow in their capacities of leadership, they must forever be helping the groups who look to them for leadership to achieve group satisfaction from group achievements in areas considered important to the group. The block staff must, therefore recognize that in working with leaders they must forever be motivated to help the leader and the group achieve new group satisfactions and grow in their capacities to achieve new successes in areas or activities thought by the group to be important to them.

In summary, it needs to be said forcefully that only as the natural leaders of the villages are effectively mobilized and the gram sevak has a firm, friendly working relationship with them, will the community and national extension programmes become and remain a people's programme. As the village leaders are discovered, trained and assisted in helping the people who look to them for leadership succeed in mobilizing the villages for effective and sustained village development, then the community programme can be said to be approaching achievement of the goals those who planned the programme had in mind.

CHAPTER XIV

The Place of village Organizations and Institutions in Community and National Extension Development

The attitude the block staff takes toward the development and full utilization of village organizations to sponsor, plan and execute all types of village programmes will, in large part, determine their success in helping develop the village's competence to effectively participate in a continuous village self-help development programme. A village without its own organizations and institutions cannot think, plan and act as a village unit. A block staff that fails to purposely sow the seeds and carefully nurture into being village organized groups will miss its great opportunity to assist the people in gaining experience in doing things for themselves under the stimulus of their leaders and working through their own organized groups. The best possible time to stimulate village thinking, planning, and organized action, is in the initial stages when the people first awake to their environment and begin thinking and wanting new things. As the people's expressions of new wants multiply and pressure grows from within to have the things they want, the psychological climate is also being created for people to want to think and work together.

A realistic appraisal of village India makes unmistakeably clear that voluntary group effort is a part of the deepest values and traditions of India. Each voluntary group is composed of persons who have common ideals and recognized leaders. When the welfare of the group is at stake the group can be expected to exert itself. While it is true today that the number of voluntary groups bearing a name and having a membership list is small, the relationships of the people one to another provide the social climate out of which specific groups can be formed to do specific things which become important to them.

In thinking about voluntary village organizations, their function and

relationship to the government's administrative organization, it is important for the block staff to clearly understand that voluntary village organizations should not be looked upon as a link in the government bureaucracy. The efforts of voluntary organizations cannot be turned off and on, like the flow of water by turning a tap on or off. Voluntary organizations cannot be assigned tasks by the block staff. They can, however, be aided and encouraged by the block staff to assume responsibility for village programmes and activities which logically fall within their area of interest.

Voluntary organizations can be expected to be responsible for certain types of action important for balanced village development. The greater the recognition by the group of the responsibility which the village has assigned to it, the more intense will be the group's effort to meet the challenge. When no specific responsibility is expected of a group, its efforts are more frequently than not spasmodic, sometimes disruptive, and its purposes frequently selfish.

The lesson, therefore, is clear that voluntary organizations can be expected to come into being when villages recognize the importance of united effort by a group of people who have a common feeling about a problem and the need for action. The group's effectiveness will depend upon the strength of conviction of its members that what they are doing is important; on the group having selected a competent leader and on the group receiving intelligent guidance from the block staff so that it has repeated success in the things it undertakes.

Such village activities as youth programmes, organized activities and programmes for village women, village farmer associations, village recreation programmes, to mention but a few, can be effectively developed and carried on over a long time basis only by and through voluntary village organizations. These and many other activities must be developed and serviced by the village leaders and the organized groups they represent.

These voluntary organizations must be people's organizations, created by the people, and led by the people. In general village people's organizations can be successfully formed if the block staff and the gram

sevak in particular first work with the people in informal groups engaging the peoples attention in such problems as youth, recreation, womens' welfare, etc. As the people gain experience in discussing problems in these informal groups, they can and will gradually become interested in wanting to work together to solve their problems. As the people become concerned about working to solve their problems, suggestions can be made about the importance of their forming an organization and developing a programme to take a long and sustained approach to the problem. While it is important that these organizations be peoples' organizations the block staff must recognize that these newly formed organizations will require help in developing their programmes and assistance in carrying on to assure success.

The first four years of the community and national extension programme leaves no doubt in the minds of the administrators about the importance of the block staff taking a strong leadership position in helping the villages organize the essential voluntary organizations to tackle and continue to work on the many village problems and activities which can be solved only by the village people themselves through their own sustained group effort. Even if the government wanted to, and it clearly does not, it couldn't possibly employ and supervise enough staff to do all the things needing to be done in the villages. Furthermore, the servants of government could not, with their best efforts, do most of the things that need to be done in the villages as well as the people can do them. Finally, the full achievement of the objective of having the programme function as a people's programme with the co-operation of government will be realised only as the villagers organize themselves into their own voluntary organizations and assume a sustained interest in development.

CHAPTER XV

The Important Role of the Panchayat and Village Development Council in Community and National Extension Programmes

Early experience with the community and national extension programmes supported the conclusion that for the programme to take roots and grow in the villages it must from its early stages be sponsored and given guidance from a responsible village body and that in general the village panchayat has the greatest potential capacity to mobilize the village for planning and development. It, therefore, logically follows that one of the very early objectives of the block staff in initiating the community and national extension programmes in the villages should be to develop close, friendly relations with the village panchayat for the purpose of creating interest in all phases of development, and to generate the panchayats interest in sponsor development programmes in the village. It will therefore be essential for the gram sevak to make contact with the panchayat during his initial village contact. While no commitments should be asked of the panchayat during the first visit, it will be important to early start the panchayat thinking about improving village conditions, which it is hoped will with time find both village interest and sponsorship.

Since it is government policy to have the panchayat sponsor and guide a comprehensive village development programme, guidance from the block staff and the gram sevak in particular will be required to help the panchayat accept their new responsibility and have a successful experience in doing so. In approaching the panchayat and in assisting it in taking on the sponsorship of the programme, the block staff should bear in mind the obvious fact that the panchayat has had little experience in mobilizing the village for voluntary participation in development. To be sure the panchayat has performed many important functions but assuming responsibility for sustained development programmes that touch all phases

of village life has not been one of its interests. Furthermore, in the early stages of village development in all probability few will be the number of panchayats whose membership is broad and representative enough to effectively mobilize all segments of the village population for voluntary participation in planning and development.

As the gram sevak continues to work with the village he will through his close association with the panchayat be able to assist the panchayat on taking on an ever widening developmental responsibility—village sponsorship, of the programme. As the panchayat leaders learn more and more about the objectives of the community and national extension programmes and the important and heavy responsibility which the sponsorship of the programme places on them, they can be guided in a re-examination of their membership. The gram sevak should encourage the panchayats to coopt new members to give it a broader base and, therefore, to make it more representative of all segments of the village.

If in the early working relations with the panchayat the gram sevak finds resistance to broadening the membership base through coopting new members he should then take the approach of encouraging the panchayat to create and have function under its direction a village development council. The village development council might be cahired by the leader of the panchayat and have as its members both panchayat members and non-members. In establishing the village development council every effort should be made to assure that its membership is representative of all important segments of the village and all important village interests. If the panchayat responds favourably to the creation of a village development council it will be a wise gram sevak who encourages the panchayat to take its time in nominating the members. Furthermore, the early orientation to the creation of the council should be to keep open the possibility of adding additional members as the village gains experience in development.

Each village situation will differ with respect to the attitudes village people have toward the panchayat. Whatever the village attitude may be it should be the block staff's objective to help develop the village panchayat so it will become an important village institution made up of a representative cross section of the village leaders from all segments of the popula-

tion. This will take time. It can be done however, by helping the panchayat in its decisions and actions to assure its having early and continuous success in planning specific programmes and in achieving results which are recognizable by a large segment of the village.

That panchayats may in the beginning stages of initiating the village development programme be largely made up of the village elders with a tradition and a narrow outlook on life should not be discouraging. The panchayats can be expected to change in membership, composition, attitudes, and outlook as their villages gain experience with development. As the village takes on a broader and more progressive attitude about its many caste groupings, the panchayat membership may be expected to change and broaden to include all segments of the population.

Where villages do not have panchayats, village development councils may appropriately be formed until a panchayat can be organized to sponsor and guide the village in its developmental programmes. Since the village structure and the leader-follower relations will be new to the gram sevak, it will be the better part of wisdom to take time in encouraging the village to form a development council. In the beginning it would be wise to work with a very informal grouping of what early experience suggests may be the influential villagers. Continued contact with the village and observations made as it moves into development programmes will give guidance as to what additional villagers should be brought into this informal grouping and when it might be appropriate to have the informal group of leaders form themselves into a village development council. The gram sevak should act with wisdom in the early assembly of the informal group of villagers and in guiding them toward the formation of a village development council. He must be sure that the decision to constitute a council comes from within the group.

Whether the village development programme is to be sponsored directly by the panchayat, or by a village development council, it is strongly recommended that special sub-committees with powers to coopt additional members from among villagers, be appointed to go into great detail in examining the many village problems, and in planning action programmes. The use of the sub-committee will have the advantage of

coopting many more people in the early planning of programmes, in getting people who must initiate action early committed, and in giving scope for the development of new leaders.

Because of the very great importance the community and national extension programmes place on the development of effective village panchayats to sponsor and guide the villages in their development, the block staff should, as a minimum, organize annual block training camps for the training of village panchayat leaders. These leader training camps should be used to build up the prestige of the panchayats and to provide an opportunity for the leaders to broaden their outlook by learning what other panchayats have done, and how they have carried on the village development programmes. To put the spotlight on these panchayat leaders each year, in a leader training camp, will greatly inspire the panchayat leaders to want their panchayats to grow in competence and service to the village.

Since the objective of the community programme is that it be a people's movement with the village panchayat being the responsible motivating force at the village level, it logically follows that the Panchayats must in the future be represented on the Block and District Committees which are in the future expected to play an increasingly strategic role in guiding all development programmes.

CHAPTER XVI

The Key Role of the Block Advisory Committee in Community and National Extension Programmes

The Second Five Year Plan lays great stress on the District playing an increasing strategic role in developments, paying particular attention to the coordination of the work of the various agencies concerned with development and to associate with them representative non-officials and others who may be in a special position to assist. The Plan states "At the development block or taluka level the main aim is to secure the largest measures of participation, especially from co-operative organizations, village panchayats and voluntary agencies. A review of the manner in which district development committees and project advisory committees have functioned suggests that as an immediate step in reorganization it will be useful for State Government to set up district development councils and development committees for areas such as development blocks or talukas.

A district development council might include—

(1) representatives of the district in the State legislature and in Parliament,

(2) representatives of municipal committees and rural local bodies,

(3) representatives of the co-operative movement,

(4) representatives of village panchayats,

(5) co-opted members from leading social service agencies, from educational institutions and from amongst constructive social workers, and

(6) the collector along with sub-divisional officers and district officers in charge of various development departments.

The functions of a district development council may be described as—

(1) advising on the formulation of each year's plan for development within the general framework of the State five year plan;

(2) reviewing progress in the implementation of approved programmes of development;

(3) recommending measures for the effective and speedy fulfilment of schemes of economic and social development and, more especially, of national extension and community projects, agricultural production programmes, local development works, social services and village small industries;

(4) promoting public participation and co-operation in development programmes and expanding local community effort both in urban and rural areas;

(5) assisting the development of co-operatives and village panchayats;

(6) promoting the small savings movements;

(7) general supervision over the work of village panchayats in respect of land reform, land management and rural development generally;

(8) enlisting the active association and co-operation of teachers, students and others in the study and development of local resources;

(9) providing opportunities for general education through fairs, exhibitions, seminars etc;

(10) training of members of panchayats and co-operatives.

The functions of development committees constituted for development blocks or talukas will be similar to those of district development councils.

Their membership might comprise :

(1) representatives of village panchayats,

(2) representatives of urban local bodies and of the rural local board,

(3) representatives of the co-operative movement,

(4) representatives of the area in the State legislature and in Parliament (to the extent their other commitments permit them to participate),

(5) co-opted members from leading social service agencies, from

educational institutions and from amongst constructive social workers,

(6) officials in charge of development departments.

As the community and national extension programmes were originally conceived, programme planning, execution and evaluation were to take place at the village and block levels. Previous chapters have discussed the importance of planning programmes around village interest and how to involve the village leaders, village organizations and institutions in the planning and execution of the programmes.

Considerable progress has been made involving the village people in the planning process. But limited success has been achieved by the block staff in developing and maintaining appropriate working relations with block and district advisory committees. While there are a number of reasons for the limited success of the block advisory committees, among the more important reasons why they have not come up to expectations are the following :

1. Perhaps the most important reason the staff has been half hearted in its interest in the development of the block advisory committee is because the block staff has not understood that these block advisory committees can and should become new social institutions in India having as their ultimate objective guiding the staff in the democratic development of Village India and in being the guardian of a peoples' programme for village development.
2. In general the block staff has not envisaged how to use the block advisory committees.
3. The block staff has in general started with its own standardized programme arrived at on the basis of a standard budget.
4. The block staff has wanted to show quick, concrete results in the villages and has felt that too early working with the block advisory committee in the early stages would only delay them.
5. Individuals appointed to the block advisory committee have not been familiar with development and, therefore, have not visualized

how they could be useful by serving on a committee at the block level which is to them far removed from the villages where action is to take place.

6. Not enough care has been given to the selection of individuals to be assured that if they were appointed they would serve.

Block Advisory Committees have been weighed down by "unofficial" members who have no direct function in local development, and who can as a rule do no more than exercise "pressure" on block staff in the interest of particular localities. This is altogether subversive of the spirit of community development.

To be effective advisory committees should be recognized so as to ensure that only those who have a real function to play in local development are chosen. Individual members must recognize that they are being requested to assist in an important way and that through their participation on the block advisory committee they will contribute in a tangible way toward the rapid and effective involvement of village people in planning and development. This can and will happen only when the block staff recognizes the important role the block advisory committee can play in guiding the staff and in creating widespread villager awareness of the opportunities and of their responsibilities to participate in village and block development programmes.

If the block advisory committees are to have an opportunity to make their maximum contribution, the block staff should, among other things, do the following :

1. Re-constitute any block advisory committees already formed but more or less dormant and ineffective. Try to ascertain why a block advisory committee already formed is more or less dormant and inactive or ineffective. Be sure that only people with a genuine interest and expressed willingness to serve will be on the committee.
2. In forming new committees take time in proposing members. Choose only those individuals who can and will devote time to the work of the committee.

3. Schedule regular meeting of the block advisory committee and for each committee meeting have an agenda of important topics for the committee to consider.

While it is neither possible nor wise to present a formula for the block staff to follow in guiding its relations with the block advisory committee, among the more important ways of involving the committee are the following :

1. The first meeting of the block advisory committee should be devoted to a thorough discussion of the objectives and methods of the community and national extension programmes. The block advisory committee should from its inception visualize a place of permanancy for it in being a new social institution charged with guiding the democratic development of Village India in which village leaders and village organizations and institutions assume responsibility for continuous planning and execution of balanced village development programmes.
2. A subsequent and early second meeting of the advisory committee should be held jointly with the entire block staff for the purpose of reaching a working understanding about the village problems which the group would identify as being block-wide in nature the priority they feel should be placed on solving the problems; and which problems can be adequately solved only if approached on a block basis. This meeting should make clear to all present that the next step is for all the staff to move among the villages for the purpose of creating an interest among the village people in village self-development, to discover what problems are bothering villagers, which of the problems the villagers can most likely be motivated to solve; and in what order they prefer to tackle them.
3. So that the members of the block advisory committee can get the feel of approaching and working with the villagers and motivating them to assert themselves in working together, through their leaders, it would be a good move to schedule each gram sevak and the technical specialist to spend from two to

three days with each member on their first round of village get acquainted visits as outlined in Chapter VII.)

4. Members of the block advisory committee should also be scheduled to sit in meetings at least for one day with the block development officer and the block technical staff as they work systematically with each gram sevak in helping to formulate village by village plans of work.

5. The block advisory committee as a whole should be scheduled to sit with the block staff after the block technical staff have met with each gram sevak and guided the development of individual plans of work for all the villages. This meeting should produce a meeting of minds on the part of the block advisory committee and the block staff about the following :

   (*a*) Immediate emphasis, for the time, of gram sevak and the block technical staffs will be directed toward getting the tentative plans of work adjusted to each village and in getting each village actively engaged in development programmes based on the priorities placed by it on tackling its own problems.

   (*b*) The problems which are wider in geographic scope than the village and which require the co-operation of several villages should be clearly defined and plans of work agreed to.

   (*c*) Plans of work for the blocks staff should be clearly defined and understood so that the block staff effectively and fully meets its responsibility by helping the villagers when and where help from the staff has been scheduled in the village and block plans of work.

Following the above meeting with the block advisory committee the block staff should issue a draft plan of work for the block. This document should include three things :

1. Statement of the objectives and methods of work of the community and national extension programme.
2. Individual village plans of work,
3. Block plan of work.

(This draft plan should be signed by all members of the block advisory committee and all members of the block staff.)

So that the members of the block advisory committee can follow the work in the villages and intelligently assist in evaluation of progress and problems, the suggestion is made that each member of the block advisory committee be encouraged to spend a couple of days in the villages with the gram sevak, say every six months.

(During the first year the block advisory committee should be scheduled to meet every three months. For the second and subsequent years perhaps every four months will be adequate for the committee to meet.)

The block staff will find working intelligently with the block advisory committee along the lines discussed in this chapter will be time well spent. The block staff will also discover that the usefulness of the block advisory committee will be in direct ratio to the way the committee and its individual members are actively and continuously involved in all phases of planning, executing and evaluating the programme.

It is important that both the block staff and the members of the block advisory committees clearly understand that while the community programme may engage the major portion of the block committees attention, the committees frame of reference is to be concerned about all developmental programmes taking place within the block.

CHAPTER XVII

The Strategic Place of Co-operatives in the Community and National Extension Programmes

As the village people are awakened further to their new opportunities and think, plan and work together to solve their many problems they will find from experience that they can do more things more effectively through organized groups than they can as individuals. The very fact that village people live together in clusters of villages is in itself evidence that village people have through the years relied on each other, in their long struggle to survive. (The need now is to help the people learn how to have successful experience in working together for development.) This can come about as the block staff itself recognize the importance of helping the village people to have successful experiences in working together to solve their traditional village problems.

(The block staff must forever be challenged to help the maximum number of people both participate and share in the benefits to come from a wide range of village development programmes. The challenge and therefore the objective of community development must be to increasingly involve the "have-nots", the partially employed artisans and the cultivators with small uneconomic holdings in development so they will both contribute and benefit from it.) In many cases these people of low economic status have only their labour and a will to live better to contribute to development. A high priority objective for village development must be to involve the landless labourers, the idle or partially employed artisans and the cultivators who have uneconomic holdings in development programmes which will improve their economic and social status. (Obviously this can come about only through new and ingenious methods involving intense social education, directed toward guiding these low status people to see that it is in their interest to work and band together in small village co-operatives which may and in many cases should be multi-purpose in

character. Through village co-operative farms for example there can be greater intensity of labour and more efficient and effective use of the limited water for irrigation. Also through co-operative brick kilns, carpentry shops etc., necessary building materials can be brought within the economic reach of all, thus making it possible for all to be engaged in constructive work programmes and for all to benefit from their joint efforts.

In thinking about these small village co-operatives the block staff must recognize that intense and continued education about the objectives, benefits to be derived and the workings of these co-operatives will be essential if they are to succeed. Unless these co-operatives are given intense guidance in their formative period, they will have little chance of succeeding. If however they are intelligently assisted these small village co-operatives can be expected to play a significant role in spreading the benefits of development to the 'have-nots'.

The block staff must early recognize that before independence village people had limited contacts outside their own village—an area of inter-village relations largely based on marriage relations, fairs and markets, and the distances easily travelled by bullock cart. In general, village relations with the outside world were confined to the times government servants came to the village to collect taxes and see that people conformed to the imposed rules and regulations of the ruling government.

Now that we are free the contacts between the outside world and the village people are expanding rapidly. The servants of government are today approaching village people as servants of the people to help them with their development programmes. Village people are for the first time having the experience of dealing with the outside world in securing credit, purchasing supplies and marketing their products.

It is the villagers' relations with the world outside the village, particularly in securing services from outside the village, which, if properly related to the needs of the village, can make a tremendous difference in the way the villagers' efforts can contribute to successful development. Individually the villager does not have sufficient experience to be effective in such things as securing credit; purchasing such items as fertilizers, seed, implements, and insecticides; or in making marketing arrangements which will be to his advantage in either the storage or sale of his products. In

addition to his limited experience in dealing with the world outside the village, the individual villager deals in such small volume that many of his outside dealings are too expensive.

It is to assist the village people in their day to day methods of making a living and in their relations and dealings with the world outside the village on matters pertaining particularly to village agricultural and industrial development that the co-operative can, if organized on a sound basis, make its strategic contribution to the advancement of village people. This point must be understood by both the block staff and the village people. It is of utmost importance that the block staff clearly understand that a specific co-operative is a method of assisting the village people do things through defined group relations which they cannot effectively do as individuals. Because many professional people who promote co-operatives tend to look on them as objectives in themselves, they frequently move toward the organization of village co-operatives without first guiding people through a systematic educational process of seeing that group effort —a co-operative—can assist in the solution of a problem or problems. Common sense says that those who are expected to profit from participation in and use of a co-operative must themselves clearly understand how the co-operative can assist; how it should be organized ; how it will be expected to work; how each individual villager can use it; and the benefits each participant can expect to derive from it. This means the formal organization of a co-operative should be geared to the degree of recognition the people have about the need for a co-operative, so when one is organized they will look upon it as their organization which they have participated in creating to serve their needs.

Since a co-operative is a method of helping people do things for themselves through a set of defined group relations, which they cannot effectively do as individuals, it is essential that once organized the co-operative dealing with such matters as credit marketing and supplies be able to render high quality efficient service and carry on its activities in keeping with good business management practices. The emphasis must be on effectively serving the members' needs. Such co-operative will survive and grow only if they recognize that their responsibility and, therefore, their primary objectives are to give high quality service. If

they fail to give the required service, in keeping with the needs of the members, they will not deserve to survive, and the sooner they are replaced by a more serviceable agency the better it would be for the villagers themselves.

In thinking about co-operatives and in talking to village people about co-operatives, the block staff should itself know what population base will be considered as the minimum essential for different kinds of co-operatives. The greatest disservice the block staff can render to the village people is to misguide them in their efforts to find appropriate methods of solving their traditional problems by encouraging them to expect too much with too little effort.

To assist the block staff in guiding village people in thinking about the larger service co-operatives, the co-operative department of the state should, based on validated field research, be able to say what should be the minimum population base for given types of co-operative. In the absence of such research a rule of thumb guide would be to say that the co-operative should have a membership base large enough so that it may do the volume of business required to give necessary service to the members at prices more reasonable than they could secure as individuals. Furthermore, it should be recognized that the service co-operatives can be expected to render quality service *only* if they have a full time business manager and a trained accountant to keep the books.

For the small village peoples co-operatives the block staff must rely heavily on the gram sevak and the village teacher to provide the closer follow up supervision and education.

Since the large service co-operatives are to help the people do these things which they may not do as individuals and since to succeed they must render quality service and be guided by competent business management, the conclusion is clear that each and every village of India cannot and should not have its own co-operative. What will be required is the grouping of villages to assure the required minimum population base for a given co-operative.

If villages are to be grouped together in forming co-operatives it is of strategic importance that all villages so grouped be represented on the Co-operative Board. Furthermore, each village participating in the larger

service co-operative must have a village unit of its own members who meet regularly and thus assure that these larger co--operatives have solid routes in the villages.

The block staff should recognize that only half of the educational job has been done when the people reach the decision they want to and do form a co-operative. If anything, the bigger job lies ahead in educating the members to effectively meet their full responsibility to the co-operatives. Also the members who serve on the Co-operative Board will need training.

To provide this systematic training required especially for the co-operative managers, accountants, and the members who serve on the board of directors, it is suggested that the block staff exercise their influence to see that training arrangements made by state and central governments are fully utilized. In some cases they may actively assist in conducting local training programmes. To each camp should be invited the business managers, the accountants, and several board members from each local co-operative. The purpose of these leader training camps should be to provide an opportunity for interchange of experience. The managers and accountants should also be given some specialized in-service training. Board members, business managers and accountants should be encouraged during the leader training camp to make plans to visit other co-operatives to study their experiences.

In thinking about co-operatives the block staff should always remember that co-operatives must be formed by the people, for the purpose of doing for the members those things which they cannot effectively do as individuals. Finally, it is important to remember that co-operatives whether they be small village units or the larger service type will live and grow only as they render effective service to the people.

CHAPTER XVIII

The Development of the Village School as a Community Centre

If the Community and National Extension programmes are to succeed in the development of all village people to become responsible and responsive citizens capable of making wise decisions and contributing to the maximum in the building of new India, the school as a village institution must become a focal point, for village education and service. The future pattern for village development must be to elevate the village school to a position of prominence making it a vital centre of community education. That the village school today is not capable of performing this broader role of guiding the village in its total educational growth is one of the village problems which only the Community Development programme is capable of solving.

Looking at the village school problem from the point of view of education, we find the village teacher is poorly trained, poorly paid, poorly housed, and looked upon as a second class citizen in the village. The conclusion is immediately obvious. If the village school is to become an effective village institution capable of playing a significant role in balanced village development, the village teacher must immediately be better trained, better paid, better housed, and elevated to the position of a self-respecting citizen in the village.

The above analysis make clear that the Community and National Extension programme and the educational leaders are faced with a dual problem. On the one side it will not be possible for the village to have a competent teacher until the teacher can be better paid and appropriately housed and the village provides more attractive surroundings and facilities and elevates the teacher to a position of respect within the village. On the other side, the best of India's young men and women will not look at the teaching profession as a career until and unless they can be assured of being better paid, better housed, and provided with challenging opportunities to effectively serve the village in its development.

Fortunately the village school teacher problem can be solved by the Community and National Extension programmes, provided the following two responsibilities are clearly accepted by the block staff :

1. In approaching village people and encouraging them to study their problems and formulate appropriate developmental programmes the block staff must patiently but persistently guide the people to see the problem of village education in its broader perspective. The building of a school building is not a complete solution to the problem of village education. A good teacher, well trained and with the right attitude and motivations can provide better education under a village tree than a poor teacher can in the most modern school building.

   The block staff must, therefore, assist the village people to understand that, if they are to provide their children with appropriate educational opportunities required to help boys and girls learn to live effectively in the villages and to prepare them to make an effective living in new India, it is of primary importance for the village to have the best possible teacher. The village people should understand that it is the teacher who guides the training of the boys and girls. School buildings are important but secondary to the competence of a teacher.

   The villagers should understand that they can through their own effort do much to assure having the right kind of a village education programme. Among the specific things the village can do in establishing and improving high quality of village educational programmes are the following :

   (*a*) Give the teacher the proper recognition and respect as a person with professional training who has dedicated his life to village people.

   (*b*) Build a village school.

   (*c*) Build a house for the village teacher.

   (*d*) Assign to the village teacher an adequate plot of ground so he can have a vegetable garden.

   (*e*) Find a way to contribute toward the teacher's salary, doing what is necessary to have all village teachers paid a

minimum of Rs. 100 or so per month. The village may consider raising its revenue either from locally imposed taxes or from an acre of land assigned to the panchayat, the income from which will be used to increase the salary of the village teacher.

2. The second responsibility the block staff must accept in helping the village school play a broader role in village educational growth and development is to systematically organize block camps for the training of village school teachers in all-round village development. The village teacher must today regain the respect of the village people before the village people will exert themselves to improve his lot.

   To assist the village teacher in regaining the respect of the villagers today, he must be trained and provided opportunities to serve the village in the capacity of a village social educator. It is to train the village teacher to serve in the village as a social educator that the block staff must organize and guide training programmes for village teachers. At such camps experienced and qualified personnel from several fields of reform should be requested to assist. In the first instance, these training programmes should be intense and at least for a month's duration and should emphasize all phases of village development with particular emphasis on objectives and methods. The initial month-long camp should be followed by annual Teachers Camps of a week to ten days. In going through the working of the programme the village teachers should be helped to see in concrete ways how they can, through their leadership, greatly assist in awakening the villages to their new opportunities. In assisting in mobilizing the villages they serve, they will fully and effectively participate in all developmental programmes.

In arranging a village teachers training camp the block staff should first informally approach the supervisory education authorities in the area and explain to them the objectives and scope of the camp and to enlist their support. A valuable resource to tap in organizing a camp is those among the area's teachers who have already shown interest and enthusiasm

in community development activities. It should be made clear that the block staff is not seeking through the camp to change the formal curriculum, but only to counsel and guide the teacher in better understanding the Community Development programme, so that the teacher in turn can arouse the interest of the pupils, and through them their parents, in the improvement of all phases of village life.

An important factor in organizing camps—particularly the first camp in a given area—is the selection of a village to play host to the camp. The block staff must explain the objectives and nature of the camp to village leaders, as well as the teachers, in order to secure their assistance. Offers may be invited from villages whose leaders respond favourably, to act as host village.

The host village may contribute in many ways toward the success of the camp. For example, the host village may decide to undertake a project of benefit to the whole community, such as Gandhi Chabutra; sector of drainage; or a primary school, which the villagers and the campers, working together, can build; the camp could be suitably decorated; supplies may be given partly free, partly on reduced prices. This host-guest relationship will create a feeling of friendship and be a cementing influence between the block staff, the teachers and the villagers. Once the village realise the importance of the camp, and the service it can render, there will be competition between villages to play the host at successive camps.

Village teacher training camps should not be thought of as primarily directed toward orientation for new teachers, although they will of course be helpful in this regard. Their first concern should be to make the teachers already in the area effective agents and interpreters of the community development movement.

The specific objectives of village teachers' training camps may be summarized as follows :

1. To change the outlook of the teacher and help him persuade villagers towards a progressive village life.
2. To help and guide the teacher adapt himself to the village, with humility and absence of snobbishness.
3. To infuse in him the dignity of labour.
4. To train him in a democratic, co-operative way of life.

5. To train him to help villagers recognize their problems and plan together steps toward solution of these problems.
6. To train him to assume a role of leadership in village life.
7. To give the teacher a background of rural culture and to show him how it can be effectively used in village improvement work.

The work of a camp should be divided more or less evenly between classroom instruction and practical fieldwork, with sufficient time also allotted for recreation, group discussions and reading. A suggested general time breakdown, daily programme, and list of subjects to be covered in a teacher's camp of thirty days is given below :

Duration of the Course : 30 working days.

Each Day divided into 22 periods of 45 Minutes each.

Total Number of periods during the course : 660

Breakdown of the 660 periods :—

Classroom instruction	...	120
Practical fieldwork	...	120
Sports and games	...	60
Recreational activities	...	60
Group Discussions and Reading room	...	60
Spinning : Prayers : Ramdhun	...	60
Rest & Free time for meals	...	180
	Total :	660

THE DAY'S PROGRAMME : 0600-2230, broken up into

22 Periods of 45 Minutes each

(0515-0600)	...	Beds off and Ablutions
1. 0600-0645)		
2. 0645-0730)	...	Prayers, Ramdhun & Spinning.
3. 0730-0815)	...	Breakfast
4. 0815-0900)		
5. 0900-0945)		
6. 0945-1030)	...	Practical field work.
7. 1030-1115)		
8. 1115-1200)		

9.	1200-1245)	...	Rest and Lunch.
10.	1245-1330)		
11.	1330-1415)		
12.	1415-1500)		
13.	1500-1545)	...	Classroom work.
14.	1545-1630)		
15.	1630-1715)		
16.	1715-1800)	...	Sports and games, (all outdoor)
17.	1800-1845	...	Rest.
18.	1845-1930)		
19.	1930-2015)	...	Group Discussion and Reading room.
20.	2015-2100	...	Dinner.
21.	2100-2145)	...	
22.	2145-2230)	...	Educative Recreation—

RAMDHUN

SUGGESTED SUBJECTS

I.	Classroom Instruction	—	120 Periods
1.	Rural Life	...	10
2.	Social Research	...	4
3.	Social Education	...	10
4.	Extension Education	...	10
5.	Adult Education	...	10
6.	Youth activities	...	10
7.	Rural Recreation	...	4
8.	Programme building	...	6
9.	Community Projects & N.E.S.	...	8
10.	Agriculture	...	10
11.	Horticulture	..	6
12.	Animal Husbandry	...	6
13.	Food & Nutrition	...	4
14.	Home Improvement	..	6
15.	Public Health	...	6
16.	Co-operation	...	4
17.	Panchayats	...	6
			120

II. Practical Field Work — 120 periods

1. Construction Programme	...	60
2. Public Health activity	...	10
3. Home Improvement	...	10
4. Agr. Horticulture Practice	...	20
5. Compost pits making	...	10
6. Group discussion with villagers	...	10
		120

III. Group Discussions — 60 periods

1. Object and Principles of Group Discussions	...	4
2. Initiation of subjects	...	4
3. Conduct of meetings	...	4
4. Practice and Reading Room	...	48
		60

IV. Recreation (Evenings) — 120 periods

1. Folksongs and Folk Dances	...	10
2. Devotional songs, Bhajans Keertans	...	20
3. Kavitas	...	20
4. Drama, Puppet show	...	20
5. Other visual aids (Movie, Slides, Flashcards, Flannelograph)	...	50
		120

The teacher's understanding gained in these camps of village life and village problems, and of the Community Development movement, will help him to live with the villagers as one of them. Once he is thoroughly integrated into village life, he can help the villagers, working with the gram sevak and village leaders, in all the wide variety of community activities so essential to the physical and spiritual rebuilding of our villages; social education; sanitation; cultural activities; youth programmes; co-operatives, etc.

As the village teachers are trained to serve as village social educators, the gram sevak should follow up in the villages by maintaining close working relations with the village teachers. They should be kept current on all village development activities so they can do much of the follow up educational work of interpreting and encouraging villagers to accept new practices and to work together on village development programmes.

The training of the village teachers and assigning and guiding them to be effective village social educators does not mean that their basic job of teaching the children in the school is to be considered of secondary importance. It is implied, however, that through preparing the village teachers to serve as social educators they may again be elevated in the villages to the role of self-respecting citizens and given new opportunities for service.

CHAPTER XIX

Development of Programmes and Activities for Village Youth

India's future, like that of any nation, depends on its young people. Since India is, and will remain for years to come, primarily a village culture and a village economy, it is appropriate to remind the block staff having the responsibility for guiding village development programmes that the future of India in no small measure rests upon the youth of village India.

In the heavy administrative task of initiating the Community and National Extension programmes primary attention was focussed on physical development, leaving very little time for the staff to devote to programmes concerned with the development of India's greatest potential human resource—its youth. The responsible administrators for the Community and National Extension programme now agree that all current and newly initiated block programmes must provide for sustained guidance in the development of village youth programmes and activities.

Village youth programmes can be expected to make a fourfold contribution in balanced village development. First, village youth can through their own initiative serve as effective transmitters to their parents and village elders of new ideas, thus serving as effective media for changing traditional village attitudes and creating a climate for early and widespread acceptance of new methods and practices. Second, youth who are early involved in programmes which expose them to the findings of science in such concrete ways as improved seeds, proper use of commercial fertilizer, artificial insemination, prevention of illness, etc., will grow up as adults looking to science for guidance rather than the traditions of the past. Third, as village young people learn to work together in group projects and in recreational activities, they will move naturally into effective village participation and co-operation. Fourth, through village youth,

experienced in such activities, intelligent and enlightened village leadership for the future will be assured.

The block staff should avoid setting goals for the establishment of a specific number of youth programmes during a given year. To do so may result in the staff pressuring the village to do something which the village is not yet ready to do on its initiative and through its own leadership. In thinking about village youth organizations it is important to understand that all extension programmes are previously educational in nature and that youth programmes are most essentially educational.

In approaching village people and in gaining their interest in wanting their boys and girls to have a variety of opportunities to participate in group projects and programmes, the block staff should bear in mind that its objective must be to awaken the village people to the fact that the village today is providing limited opportunities for the young people and that village youth should have greater scope. If village youth programmes are to be effective and have village backing, they must be supported by the village in their organization and must be village led. The function of the block staff is to create the proper climate for village sponsorship of youth programmes and activities.

In initiating youth programmes and activities, the block staff should in the first instance accept the sponsorship of village youth programmes and activities and then move slowly and systematically in helping develop such programmes in the villages. In the beginning each gram sevak should be encouraged to select one or two villages which appear ready to sponsor youth programmes and to use these as pilot villages to gain experience. From these, he may find out how best to assist the other villages in the block in sponsoring a variety of youth programmes.

In thinking about the village youth programmes and activities the block staff should know that many Community and National Extension blocks have already pioneered in organizing similar programmes and activities. This experience makes possible the following generalizations:

1. Villages can be awakened to recognize the present limited activities for youth and with the systematic assistance of the gram sevak can have high success in village sponsorship of youth programmes and activities.

2. Great care must be exercised by the gram sevak in deciding when the village is ready to organize a given youth programme or activity. In general, the village is not ready to sponsor a youth programme until the need for it is so keenly felt that the villagers agree on a leader and urge his acceptance of the new responsibility.

3. A separate village leader will be required for each village sponsored youth programme.

4. The gram sevak will need to spend considerable time with the leaders for village youth before organizing a specific programme. It is important for each leader to know his job step by step so he and the village youth will have a successful experience working together.

5. Prior to organizing an activity, the gram sevak and the village leader selected to lead the activity should have one long group meeting which includes the parents of the interested boys and girls as well as the boys and girls themselves. This meeting is very important because it will not be possible for the programme to accomplish more than the parents will sanction and actively support.

6. The gram sevak should plan to be present at the organization meeting as well as at an early meeting following to assist the group in getting off to a good start.

7. The more specific projects will, in general, be the more successful projects.

Each youth activity should have a clearly defined objective, an enrolled membership, a recognized leader, a programme of activities each person will be expected to follow, and regularly scheduled meetings of specific things to be done at each meeting.

8. The village youth work project type of programmes which have so far caught hold in the village, include among others the following :

(*a*) Village garden project.

(*b*) Tree planting and care of trees.

(*c*) Calf project.

(*d*) Sewing and embroidery project.

(*e*) Poultry project.

(*f*) Crops project.

(*g*) Drama Club.

(*h*) Physical culture club.

(*i*) Village literacy and reading club.

(*j*) Public health project.

9. Recreational projects are also proving successful as a generalized type of village youth activity.

10. Experience supports the importance of, at least annually, highlighting the accomplishment of the youth programmes in order to build up and sustain the interest of the villagers. This may be done by having each village celebrate a youth day when all youth activities and accomplishments will be displayed and those of superior quality given modest prizes. As the youth programmes grow it will also be appropriate for the block staff to consider organizing block camps for the participation of both village youth and the leaders of village youth programmes.

11. As the number of villages sponsoring youth activities increases to warrant it, the block staff should organize yearly leader training camps for the leaders of village programmes and activities. These leaders will need inspiration and specific training in youth programmes which they can best be given through leader training camps.

12. The block technical staff has, in youth programmes and activities, a unique opprortunity to demonstrate to the young minds of village India how science and technology can lift India out of its mire, filth, disease and poverty. Furthermore, the youth programmes will succeed as the technical staff assists the clubs with their technical problems.

CHAPTER XX

Planning for the Family

"Planning for the Family" should not be mixed up with another similar-sounding term : "Family Planning". In most of these chapters, attention of the block staff is invited to the needs and methods of helping village people secure a higher level of family living by increasing farm production, by increasing employment opportunities in village industries, and by educating villagers to want a better life. It is the purpose of this chapter to explain to the block staff, and through them to the village people how to channel their desires for better living and their increased income in ways that will actually raise their level of family living.

The question arising in most minds may be, why a family plan ? Is it not enough to have a village plan ? We can answer our own question when we stop to think about village life, and realise that village people are born into families, live in families, work as families, and die as members of a family. It therefore logically follows that realistic village planning, if it is to result in active achievement, must have a base of reality and understanding within the family. An achievable village plan for increased agricultural production means in the first instance each family having a plan to do certain specific things in a specific way and at a given time which will contribute to increasing agricultural production. Likewise, a village health programme for environmental sanitation and other similar programmes will be achieved only as each family has specific plan. We see therefore that the family is and must be involved in all plans, be they for better food, or more food, or more nutritious food; or greater variety in the food, cooked in a better way; or more clothes or better ones; or better houses, more airy and spacious; or better villages with safe drinking water, and with cleaner surroundings provided through dustless, smooth-surfaced roads, drainage, and other hygienic measures; better credit facilities; diversified education; community sports and entertainment.

The achievement of any one of these items requires that each family be prepared to have its own plan of action. It would be expecting the impossible for each family to develop a comprehensive plan. Neither is it possible to expect achievements all at once in fulfilment of the desires of all the families. Each item which can be made meaningful to the family has to be planned, season to season, week to week, month to month, and year to year.

What is important is that each family should be encouraged to take stock of its own situation and select a number of specific things it will try to do, with a time limit for each. What each family can do will be determined in part by its own interest, in part by its resources in manpower, land and money. The objective should be to have each family develop an integrated plan for implementation.

The head of each family should be encouraged to look ahead, to plan for the future. We should all recognize that such a plan may not always be coherent, or aggressive enough to open a vista of the future. Fatalists that most of us are, we are apt to treat the distant future as something not to be worried out, but only to think of the present or the day after, being content that God Almighty, in His Bountiful Mercy, will provide everything and show the beacon light when the time comes, or when trouble arises. God's will be done. But we should realize that human effort is needed, that divine inspiration and help will come only when there is personal effort, in addition to prayer.

Planning for the family is therefore a very serious subject, requiring the assistance by the block staff to all rural families in thinking of their future and working towards achieving their individual, family and village goals. Only an avowed belief that a plan so framed will bring happiness to the family and the community will secure the objectives we all seek and bring the happiness that comes with achievement. As months and years pass, we can and will adjust the original plan to actual results, and modify and improve upon both our goals and our methods. There is great satisfaction to be found in working toward a planned goal. There is more satisfaction felt and greater happiness experienced if a plan is achieved, than if results come in haphazard and unplanned fashion.

For example, say a family has 25 acres of land today. The family

consists of the head of the family, the wife, 3 sons and 2 daughters. A family may also have extra members like an aged mother, a widowed sister, or a couple of the husband's younger brothers. Such family comprising 7-9 members is not uncommon. The responsibility of the head of the family rests in the following fields of activity :

1. Increasing production of his land by
   (*a*) improved seeds
   (*b*) use of improved agricultural practices
   (*c*) use of fertilizers and manures
   (*d*) use of irrigation
   (*e*) use of plant protection measures
   (*f*) diversified farming and crop planning.
2. Employment of his surplus time in cottage industries.
3. Getting members of the family to work in the field for intensive cultivation, and the under employed diverted to subsidiary occupations.
4. Obtaining credit through participating in a cooperative society.
5. Getting the children educated in a school.
6. Persuading the adults also to become literate.
7. Joining in the community effort in all the spheres of action required to make the village a healthier and better place to live.
8. Participating in the community centre better to understand the folk arts, the world around us, the duties and rights of citizenship, etc.

Special programmes for the achievement of these aims have been proposed in the previous chapters. Continuous encouragement and educational assistance will be required from the Block staff is the village families are to have a successful experience in converting their increased income and other achievements into better family living. The Block staff can give help by instructing villagers in :

1. How best to utilize the money coming from increased production, giving priority to realistic requirements.
2. How by saving the increased earnings to employ these funds for investment in cattle, implements, or improvement of the house.
3. How a small percentage of the increased earnings can be set aside to meet unforeseen requirements such as illness in the

family, or to meet expenses of traditional ceremonies for births, marriages or deaths.

It is also necessary to provide savings for meeting the cost of education, usually outside the village—an expensive item which is not easily met from normal income.

Such expenditures can only be met by developing a regular saving, habit, and suitably investing the savings. The block staff may assist by indicating the possible avenues of investment, such as :

(*a*) increased participation in share capital of the villager's own co-operative society ;

(*b*) invest amounts, however small, in the deposit accounts of the co-operative society ;

(*c*) take out National Savings Certificates, or National Bonds, which are gilt-edged securities and offer very attractive rates of interest; through these small savings the villagers can help the National cause.

(*d*) take out insurance policies :

(*i*) Life, to provide for dependents in case of premature death; or endowment, most helpful if one outlives the period of the life-policy.

(*ii*) Marriage endowment for boys or girls—these small savings mount upto considerable benefits. The failure to provide compels people to go to *banias* for loans of cash and of goods, paying heavy interest or higher prices on usual credit sales.

(*iii*) Education endowment policies, for the children's education. When the high ambition of children confronts parents with low resources, embarrassment and frustration result. These may be avoided by timely provision.

(*iv*) When cultivators come to fully realize the value of insurance they will invest in policies against risks of fire, accidents, crop failure, etc.

All these investments in co-operative shares, Bank Deposits, National Bonds, and insurance of all sorts not only encourage the savings habit—an incentive to earn more—but they will also afford a guarantee and security

for loans and advances which the cultivator needs for some of his seasonal requirements. The fact that these savings will provide for the needs of the family acts as a great psychological comfort.

Ceilings on land holdings and fragmentation on account of hereditary rights, and the consequential reduction of income to the family now are after death, constitute a problem which should encourage diversification of occupations. The sons in the family should be encouraged to take vocational training at an early age so that when incomes dwindle from any cause the family will have been trained in various professions and occupations well enough to maintain the family's level of living. Diversification in agriculture itself may open up opportunities such as employment opportunity in cottage and village industries, poultry farming, dairying, intensive horticulture, etc., which will not necessarily take the family members away from home to look for employment in industry or in service. Opportunities to fit oneself in these fields are not to be lost sight of, but these opportunities depend on how each family is situated, and the future of the young ones should be planned with this in view.

The block staff can start thinking with the people on the lines indicated, calling in specialists for advice in the fields of investment and insurance policies. They would thus help stabilize the financial status in the family, creating incentives and opportunities for the cultivators in the area, and making them plan-minded.

We should all realize that encouraging and assisting each family in each village to develop a family plan is and must be a long time programme. What is important is that officials and non-officials connected with the community and national extension programme recognize the importance of each family having a plan and in accepting helping each family develop a plan as an important objective of community development.

CHAPTER XXI

Village Self-Government a Priority Goal

(The achievement of the larger and lasting objectives of our rural development programme will be dependent upon the success of all segments of the village population in working together through voluntarily created and village-maintained organizations and institutions to build a new society in which the maximum benefits of development will be distributed as widely and fairly as possible.)

In village terms this means educating village people to work together to create an integrated, socially cohesive village society. It means educating village people in establishing and inteligently developing institutions—panchayats, schools, co-operatives—for village self-government, and developing special-interest organizations—youth clubs, women's organizations, farmers' forums, recreation clubs, etc. It is in and through such institutions that village people can become efficient in seeing how village problems affect all their lives, and how village people can be involved in appropriate group effort to solve village problems. This means arousing the interest of village people through intensive education. It requires patient, intelligent guidance on the part of the community development national extension staff, in assisting the village panchayats to develop as responsible, responsive village bodies representing and responding to all village interest without regard for social and economic status or castes. It means stimulating the voluntary growth of village organizations and institutions that will become the lasting foundations of democracy and self-reliance.

The building of New India as a responsible democracy, concerned about the personal welfare of all the people, must start by helping each village to become a model of democratic self-government. This means that each of our 5,58,000 villages must become living democracies in which the people elect from their numbers those they entrust to guide their development and to govern democratically through village panchayats.

While the medium and larger villages can and should have their own Panchayats, the smaller villages should be encouraged to group themselves into clusters of villages in electing a panchayat and the working together of village self-government.

Through citizenship education and participation in a wide variety of village organizations and institutions village people must understand that their responsibilities as citizens beyond merely voting. People must know from personal experience that elected members of the village panchayat will be effective only as the village people themselves maintain and express an active interest and contribute wherever people's participation is essential.

Panchayat members must also learn that while they are a statutory body elected by the people, they are also responsible and therefore must be responsive to the people. Because the panchayat is an elected body responsible for guiding the village's development, the panchayat as a group and its members individually have a responsibility for leading the village step by step from its traditional stagnation. The panchayat must therefore represent the people's interest and at the same time influence and stimulate the people's interest to higher levels of personal, family and village achievements.

By experience village people will learn to think carefully and vote wisely in electing members to the panchayats. As the people themselves take a continuous interest in village development and the working of the panchayats, they will be increasingly selective in casting their vote for membership on the panchayats. Also, as the members who serve on the panchayats observe the process of people's participation in development and observe that the people will re-elect members who respond to their well being and reject those who do not so respond, one will find an increasingly more effective panchayat.

As important as the village panchayats are in guiding over all village development, they alone cannot effectively involve all the people in balanced village development. The panchayats must therefore be supplemented in each village by the following organizations and institutions, each concerned about a phase of citizenship development and participation essential for both effective village self-government and balanced village growth :

1. Each village should have a village school with a competent teacher concerned about and capable of contributing to all-round village education for the socio-economic growth of the village. Furtheremore, the village people must understand that they must, both as parents and citizens, take a greater interest in the village school, recognizing that the effectiveness of the school as a village institution will be directly related to their active interest and the support they give to it. As the village takes pride in the school, the teacher and the students will in turn develop pride in the village.

2. An essential means of developing people to play their roles as responsible citizens in a free democracy is to provide them opportunities to participate in a wide range of village organization concerned about all phases of village life. For village women to form village women's welfare organizations and operate a welfare centre is the best possible way to assure that the women will develop as effective citizens. Likewise, for the village boys and girls to form young farmers' and home-making clubs is to assure that the future village leaders will have early and essential training in the working of democracy and in self-restraint.

3. No village should be without one or more small village co-operatives and all villages should be associated with adjoining villages in the operation of a larger service co-operative. The practice of co-operative working and living is in and of itself essential to citizenship growth and village self-government.

The block staff should therefore strive for the development in each village of a panchayat, a village school, one or more co-operatives, and a number of voluntary organizations which cater to the various interests of the village people.

It would be unrealistic to conclude this chapter without counselling both officials and non-officials to understand that this chapter presents an ideal. We should all understand that in the achieving of this ideal we must exercise our good common sense by understanding that many of our villages are too small to have a statutory panchayat, co-operative or a

school. The important thing is for all village people to participate in village self-government programmes. This can be achieved by intelligently grouping of the smaller villages in close proximity to each other in the organization of panchayats, schools and co-operatives.

CHAPTER XXII

Village Leader Training Camps

Members of the block staff should early recognize that the success of their efforts as servants of a popular government will be measured by the number of village leaders they can inspire, train and guide in helping the villagers to recognize their problems and to organize a wide range of development programmes. It is through village leaders that villages will be mobilized for development. It is also through village leaders that new ways of living and earning a living will be interpreted and accepted by the village people. Thus becoming a daily part of village life.

Since guiding village people for effective participation in development is new to village leaders, it is important for the block staff to organize village leader training camps. Each camp should be for at least two weeks duration and should be limited to no more than fifty leaders at a given time.

The primary function of these leader training camps should be to recognize the contribution the leaders have made and to encourage and assist them in continued leadership roles in village development. Through personal contacts with leaders from other villages, the leaders will receive inspiration. They will pick up many new ideas about what other villages have done and how they have organized to do each new thing.

The block development officer and the block technical staff should arrange their schedules so they may participate actively in these leader training camps. The staff should look upon these camps as opportunities rather than as time consuming chores. Through carefully planned presentations, members of the technical staff can get across to these leaders many new ideas they will have no other opportunity to present, simply because they cannot work in direct contact with all villages at all times.

Since one of the primary functions of these camps is to inspire the leaders to greater effort, the camps should be organized throughout the block in the villages which are excelling in development. This will serve a two-fold purpose, first of publicly recognizing the villages which are

doing an outstanding job and second of using superior village accomplishments as illustrations of what leaders have been able to accomplish in a given village.

Before a village leader camp is held the plan should be thoroughly discussed among the entire block staff, so that all will understand the objectives and be prepared to participate in the planning and running of the camp.

Camps may be organized entirely for men, entirely for women, or for whole families. Probably it is best to start with a camp organized for men, but this will depend on local circumstances. The family approach is effective and should be tried wherever possible.

As already stated, host villages selected for leader camps should be those having a record of good progress in village development. Since being a host village will be seen as an honor, this will give an added incentive for improvement. The block staff should draw in the leaders of the host village selected, and the gram sevak, in planning the camp.

The leader training camps need not be expensive. The host village will be honored to help by providing facilities such as fuel and shelter, and leaders attending the camp can bring their food and prepare it at the camp site. The village may also supplement the food brought by the leaders attending the camp. This pattern has the advantage of making the camp a people's affair, rather than a government-managed business.

All villagers should be eligible for these camps, but initially preference should be given to active, mature and influential persons who have demonstrated interest in village development. The recommendation of the block staff, particularly the gram sevaks, and of village bodies like panchayats, should be followed in selecting participants.

The best times for camps are those when the farmer is free from the major agricultural operations. Thus camps can but be organized just following the sowing and harvesting seasons.

The actual operation of a camp can be placed in charge of a Social Education Organizer, assisted by an agricultural extension man, other specialists like a village industry or sanitation worker, and one or more gram sevaks. Where women's camps are organized, there should be a male Social Education Organizer to help in general management, but the

actual running should be under a lady Social Education Organizer, assisted by a Health Visitor, midwife, and gram sevika.

The minimum duration of a successful camp is 15 days, and three weeks is desirable. During a three-week camp it has been found desirable to schedule two or three outings to nearby places of religious or historical interest.

A suggested daily routine for a leaders' camp is as follows :

Daily Programme of a Camp, Subject to Local and Seasonal Variations :

1.	Rising Bell	...	5 : 30 a.m.
2.	P.T. Prabhat Pheri and Cleanliness of the camp		6 : 30 a.m.
3.	Break-fast	...	7 : 45 a.m.
4.	Prayer	...	8 : 30 a.m.
5.	First Session) Sharmdan and/or	...	9 : 00 to 9 : 45 a.m.
6.	Second Session) Practical work	...	9 : 50 to 10 : 30 a.m.
7.	Third Session)	...	10 : 35 to 11 : 50 a.m.
8.	Bath etc.	...	11 : 50 to 1 : 00 p.m.
9.	Lunch	...	1 : 00 p.m.
10.	Rest, recreation, radio	...	2 : 25 p.m.
11.	Literacy Class	...	2 : 25 to 3 : 00 p.m.
12.	Fourth Session (Lectures)	...	3 : 00 to 3 : 45 p.m.
13.	Afternoon tea	...	4 : 00 p.m.
14.	Fifth Session (Lectures)	...	4 : 30 to 5 : 15 p.m.
15.	Sixth Session (Outdoor Games)	...	5 : 15 to 6 : 30 p.m.
16.	Dinner and Rest	...	6 : 30 to 8 p.m.
17.	Social Programme (Camp Fire, Cinema)	...	8 : 00 to 10 : 00 p.m.
18.	Prayer	...	10 : 00 to 10 : 20 p.m.
19.	Lights off	...	10 : 30 p.m.

A list of suggested subjects for talks and practical demonstrations is given below. This list is suggestive only and additions and changes will occur to those organizing camps in different areas and at different times.

Suggested Lectures	*Demonstrations and Audio-Visual Aids to be Used to Supplement the Lectures*
General 1. Brief history of the freedom movement of India	Maps, posters, photos and songs.

2. Freedom and afterwards	Posters, photos, charts,
(a) National Development.	Pamphlets and songs, etc.
(b) First and Second Five-Year Plans.	Cinema.
(c) Community Development and N.E.S. programmes.	
3. Panchayats as a means of achieving Democracy, and Development, and true freedom in the villages.	
4. Our Constitution. Rights and duties of good citizenship	Organize a Camp. Government to discharge Camp responsibilities.
5. Right to vote and its importance.	Organizing election for forming camp government.
6. Co-operation.	Organizing a camp co-operative to deal in daily needs of Pan Suparies, soap, etc.
7. Vikas Mandals, Youth Clubs, Children's Clubs, Mahila Mandals.	Organizing campers on age basis and give them actual training.
8. Co-operative Action, Unity, Shramdan, Bhoodan, and their importance for rural development.	By organizing Shramdan.
9. National Leaders, National Anthem, National Flag.	Photos, pictures, posters, and actual training in singing and National Anthem and respecting the National Flag every day.
10. Camp Discipline; Camp Spirit; Camp Routine.	By actually following these during the camp period.
Agriculture 1. Mother earth and its elements that enable the crops to grow.	Photos, diagrams, and if possible, demonstrations.
2. Main crops of the locality and their requirement of different elements.	,, ,, ,,

3. How to make up the deficiency of any of the elements.	Photos, diagrams, and if possible. demonstrations
4. Main diseases of the local crops and ways to control. Agrosan Rat Poison	Photos, diagrams, and if possible, demonstrations. Practical.
5. Compost making, fertilizers, etc.	Practical and Demonstrations.
6. Soil Erosion—the problem and how to check it.	Demonstration.
7. Crop Rotation, Green Manuring, Self-Sufficient farming, Mixed Farming.	Demonstration.
8. Japanese method of rice cultivation.	Practical.
9. Sugarcane.	Demonstration and Practical.
10. Improved Agricultural Implements : Mold-Board Plough Sowing Drill Bund Former Chaff Cutter Winnower Thresher Irrigation Pumps Irrigation Rahats Others.	Demonstration and Practical.
11. Improved agricultural methods : Line Sowing Reduced Seed-rate	

	Runding, Seed Selection, Seed Storing and Others.	Demonstration and Practical.
	12. Vegetable and fruit growing.	Demonstration and Practical.
	13. Van Mahotsava—Tree Plantation.	,, ,, ,,
	14. New Fodder Silage.	,, ,, ,,
	15. Help offered in our programme and procedure and method of getting it.	
	16. Other specific agricultural problems of the cultivators of the locality.	
Health and Sanitation	1. Extent of diseases in India and their effect on village economy.	Posters, pictures, lectures, songs and dramas.
	2. Five Common diseases of the locality, their causes, and first-aid treatment.	,, ,, ,, ,,
	3. Sanitary Well	Model and Demonstration.
	4. Sanitary Latrines	Models and Demonstration.
	5. Sanitary, clean and beautiful house.	Model and practical by seeking co-operation of one villager, to improve his house.
	6. Sanitary and clean village.	By doing practical in the camping village.
	7. Personal cleanliness.	By observing it in the camp life.
	8. Somekless chulhas.	Demonstration and Practical.
	9. Inoculation.	Use of posters.
	10. Use of Potassium Permanganate in Drinking Water Wells.	Practical.
	11. D.D.T. Spraying : Its advantages.	Practical.
	12. Soak Pits, Compost Pits, Community Latrines, Public Urinals.	Model and Practicals.

13. Balanced diet.	Use of posters, pictures, slides, etc.
14. Bad habits.	By use of posters, pictures, slides, dramas, and songs.
15. Serpent and scorpion bite.	
16. Five common diseases of cattle and their first-aid.	Posters and practicals.

Social Education Besides the lectures included in the first heading of General Lectures, the following may be added :

1 Untouchability.	By attempting to reduce or eliminate it in the camp with the campers' co-operation and willingness.
2. Early marriage.	
3 Dowry.	
4. Education and its need for boys and girls.	
5. Love for the community and the nation.	Relating stories of National Leaders.
6. Training in group thinking and group action around some problem.	Practical.
7. Adult Literacy Class	Practical.
8. Teaching and exchange of local and National Folk Songs, Dramas, etc.	,,
9. Ram Dhun	Practical (Daily in the evening prayer.)

The following suggestions may be helpful as a check list of factors important to a successful leader's camp :

1. There must be definite planning well in advance with respect of the time, the material needed and the site of the camp.
2. The expected campers should be prepared well in advance and personally contacted by Village Leval Workers, Social Education Organizers and Extension Officers in course of their usual rounds of the villages.
3. Camp routine and discipline should be followed strictly.

4. Keep the campers busy always; even their recreation and rest should be planned.
5. The camp staff should maintain intimate touch with the campers, show personal interest in his affairs, his achievements, his failures, his community and his farm.
6. In camps nobody is anybody's superior by mere status or force.
7. Co-ordinate your purposes with the campers' interests and make them interesting by stories; real incidents, photos, posters, demonstrations, songs, etc.
8. Restrict talking, and all talk should be extensively supplemented by other means as suggested.
9. Make your camp a real joy for the campers and a life-time memory for them.
10. Mess is very important in any camp. The campers should co-operate in successfully managing it. Kitchen should be located in some clean place at a safe distance from any source of contamination.
11. Arrange in advance for first-aid equipment including medicines for some ordinary and common physical ailments.
12. Keep the camp area clean and beautiful. Selection of a beautiful spot may provide a cover of Nature's smile to the whole camp.
13. Divide the campers in groups; have them form their own Government, distribute responsibilities, initiate healthy competition and thus finally make it their own affair. You can know about the success of the camp by determining the extent to which your campers have taken responsibility for the camp.
14. Don't forget to ensure good drinking water; provide trench latrines, compost pits, soak pits and urinals for the campers.

For evaluation and for historical purpose it is important that records of each camp be kept, such as attendance records, records of work accomplished, lectures and demonstrations held, record of expenses, etc. A daily report on the camp should be submitted by the camp in-charge to the Block Development Officer, to keep him informed of the good points and weaknesses of the camp and making suggestions for improvement.

Extension, devoid of all its technical glamour, is nothing but a long range, continuous, planned and co-operative process of follow-up with the farmer at one end and the extension worker at the other. There is a particular need for follow-up with the village leader who has attended a camp, to help him translate into action the new ideas and insights he has gained in the camp. The most that can be expected of 15 or 21 days camp experience is that the villager may shake off his past inactivity, and may be prepared mentally to play his role of a good citizen, a good farmer and a good community worker, more effectively. What is therefore essential is to follow-up with a view to help and guide him right on his field and in his home and in the village community. One who has attended a camp will want to put the agricultural lessons of the camp to test right in his field. He will want to verify our slogan of co-operation between the Government and the people from his own experience and that of his fellow villagers. He will want to consult his family and neighbours before effecting any change in his home or way of living. If he is not supported and helped by the Village Extension Workers, Social Education Organizers, Extension Officers and Block Development Officers at this stage, the shaking off of old ideas may result in greater separation from his fellow villagers. Every extension worker should, therefore, make it a point to visit former campers in any village where he happens to be on his routine tour. As far as possible, the camper should be helped with the necessary know-how, and guided in getting material such as seed or implements and loans for improvemet. Special effort should be made to provide him with development literature like Dharti-ke-Lal, Krishi, development posters, etc.

Quarterly or even six-monthly follow-up meetings for campers may be arranged at the Block Headquarters where their difficulties may be aired, advice given, and further programmes framed. These may take the form of social gatherings.

Finally, a helpful step is the establishment of a register containing brief "case histories" of the campers. Whenever possible, the camp officers should work out with each camper a yearly plan of development for his family. This need not be ambitious and might for example include only 12 items, however insignificant, spread over 12 months. These may

be as small as having a compost or a soak pit, having a smokeless chulha, sending the son to school, joining an adult class, planting a certain number of trees, using fertilizer, doing Shram Dan for a particular number of days, etc.

The "case history" plus the individual development plan, will be a useful tool for the extension worker in measuring and discussing with the camper the progress he makes in his personal contribution to development of his community.

Follow-up in the achievement of even this humble programme will make the villager conscious of planned development, will help him to gain faith in himself and in us and ultimately to become a living demonstration of our programme for the village.

CHAPTER XXIII

In-Service Training Essential

Any given block staff assigned the responsibility for guiding village people in Community Development and National Extension programmes can be said to be made up of the best available people at the time of their recruitment, training and assignment to the block. As to whether they match their opportunities and grow in competence depends on whether or not all members of the block staff recognize that each new experience is either successful or unsuccessful—that each can in itself be a teaching-learning experience. If the block staff as a team will take this orientation and the block development officer will guide the staff members in learning, from their daily experiences, better ways of meeting similar and new situations the staff can be said to be in in-service training while it works.

For the block staff to continually consider its working assignment as also a training opportunity requires the highest of leadership from the block development officer. Furthermore, it requires a great deal of give and take from the entire staff. It requires the highest possible dedication from the staff members and an appreciation of the fact that the job entrusted to them is so important to India's future that they must succeed.

In order that the working experience may also be an in-service teaching and learning experience, each block staff meeting must be conducted on a democratic, seminar discussion basis. Each member of the staff must be made to feel at ease, to tell fully and freely of his experiences and to expect others to react on a sympathetic yet critical basis. There can be no place for dogmatic decisions in which the staff is directed to do things a given way. The gram sevak should feel as free to raise issues and express opinions as the block development officer or any of the technical staff of the block.

In addition to the general block staff meetings, the block development officer should invite people from outside the block to sit with the staff from time to time as resource people when the staff will engage in

specialized seminar discussions on such issues as changing village attitudes, searching out and training village leaders, evaluation of staff accomplishments, developing effective panchayats, etc.

The block staff can also provide in-service training opportunities by scheduling occasional staff seminars in the villages, involving give and take discussions with village people on special village problems. These village-staff seminars will bring the specialized staff members into direct contact with the villager in a way they would otherwise miss.

The gram sevaks can learn much from each other if each is definitely scheduled to spend one day a month with one of his fellow gram sevaks. The block development officer and the entire technical staff of the block should reserve the village nearest to the block headquarters as a continuous in-service training laboratory where they will work together as a team in guiding the village in all-round development.

When looking outside the block for in-service training programmes the block development officer should be alert to successful experiences in adjoining blocks. He should arrange for visits to these blocks by various staff members who can personally profit from the experience as well as interpret it to the rest of the block staff upon their return. As a guiding principle the outside study experience should be used to correct the weaknesses of the staff.

When it comes to State and inter-State in-service training seminars the block development officer should strive to have cross representation from the block staff present. There should in all cases be a block staff seminar following the return of a staff member who had attended an outside in-service training programme. If this process is systematically followed there will be a continuous feed back of new thinking coming from the outside which will continue to broaden the horizon of the entire staff.

States should organize a wide variety of short courses for in-service training. The objective should be to have each member of the block staff attend at least one refresher in-service training course at least once every five years.

In conclusion it can be said that in-service training of all kinds must be vigorously planned and carefully directed if the Community Development and National Extension programmes are to avoid the fate of becoming institutionalized on a low plateau of thinking and working.

For staff members whose normal duty it is to attend to one aspect of development programmes, some opportunity should be provided to learn of the nature, though not the techniques, of work done by their colleagues. Not only better comradeship, but mutual assistance would result from this course.

CHAPTER XXIV

Self-Evaluation by the Block Staff

Self-Evaluation is simply a process of continuously and honestly asking one's self such questions as "How well am I succeeding in doing this job entrusted to me ?"; "Are there better and more effective ways of doing the job ?"; "How can I learn new methods to help increase my effectiveness ?"; and "What is the proof that I am succeeding ?"

Much of the success of the Community and National Extension programmes to date can be attributed to the fact that Indian leaders are determined to find effective methods of removing the conditions of poverty and to assist village people in improving their level of living. This national pressure for the Community programme to succeed has been so strong as to have focussed the nation's interest on the programme. The result has been that those who were entrusted with the leadership have explored many approaches and are always on the relentless search for weaknesses in the programme. It is important for all those now associated with the programme and those who each day will join the ranks to be reminded that the continued success of the programme will in no small way be dependent on the ability of each person associated with the programme to develop and maintain a critical self-analytical attitude about themselves, the programmes, their objectives, methods and accomplishments. The greatest possible danger facing the Community and National Extension programmes is for the staff to become complacent, feeling all is well and that there is no further scope for exploration and new approaches. In the Community and National Extension programmes India is blazing new trails. The programmes will grow in strength so long as those who guide them continue to pioneer in finding new and more effective ways of achieving the goal of making them truly people's programmes.

While all personnel associated with the programme have a responsibility to continually examine the strengths and weaknesses of the Community and National Extension efforts, the greatest possible need and scope

for evaluation will rest with the block staff. The block development officer should continually evaluate his progress and success in first, his relations with the block staff; second, the staff's relations with the villages; and third, the progress village people are making in assuming leadership for guiding and mobilizing the villages to participate in village development programmes.

Members of the block technical staff should want to know how effective they have been in their working relations with the gram sevak, the other members of the staff and with the block development officer. They should want to know which villages have been most alert and which least alert to recognizing problems related to their area of work. They should want to know why some villages have been interested and why other villages have remained indifferent. If recommendations were made through the gram sevak for the solution of the village problem, staff member should want to know who followed the recommendations and with what degree of success. They should want to know why many did not follow the recommendation. For each recommendation made, each technical specialist should want to know what villages responded, what segments of the population were reached, what methods were more effective, why many who could profit from acceptance of the recommendation were not reached, or if reached, did not respond. The staff members should continually ask themselves and the technical departments they represent if they are providing the people with the best possible technical guidance and if the research programmes are tuned to the growing needs of village people. These and many other things must be known by the technical staff if they are to increase their effectiveness in guiding and assisting the maximum number of people.

The gram sevak should continuously ask himself how well he succeeded in each village contact, be it a personal visit, a group meeting, a result demonstration, or a method demonstration. If he did not stir the minds of the people he talked to or worked with he should search for an answer as to why this was so. In the villages that have noticeable problems, but seem uninterested in their solution, the gram sevak should want to know why this is so.

For each programme recommendation made to the village, the gram sevak should ask himself to what segment of the population he should expect the particular recommendation to apply. He should then continuously want to know who is being reached, and who is not being reached. From those who act on the recommendations he should want to know why they accepted and from those who know of the recommendations but do nothing about them he should want to know why they have been indifferent.

The gram sevak should critically evaluate his effectiveness in searching out the village leaders, and in inspiring village people to work together to solve their problems. He should continually be inquisitive about his own effectiveness in using the different Extension methods.

The gram sevak should want to know if he has the best possible working relations with the villages in his charge and if his relations are good with the block development officer and the technical specialists. If his relations are not what they should be, he should want to know why this is so, and what he should do to improve these relations.

Finally, members of the block staff, as a team, should continually evaluate their interpretation of the programme objectives and methods. They should critically ask whether or not they are using the correct criteria in measuring the programme's accomplishments.

They should evaluate their staff relations. They should want to know what segments of the population are being most benefited by the programme and which are being least effected. They should ask what new programmes are needed for the people not being helped. They should want to know how to strengthen and make the block advisory committees more effective.

The block staff should always be ready to try new methods, to move ahead into unknown areas, and to experiment with new approaches. Local and individual problems not satisfactorily covered by the common programmes should be brought to the notice of technical experts as quickly as possible. Through continuous evaluation the procedures that don't work can be discarded and those that do work can be integrated into the programme procedures and methods.

On behalf of the staff the block development officer should make contact with the social science teachers in the colleges and universities and invite them and their students to visit the block. The social science professors and their students should be requested to assist block staff in continually evaluating the programme's objectives, methods and accomplishments.

Only as the block staff maintains an open mind and continues to explore still undeveloped approaches will the Community and National Extension programmes continue to be pioneer programmes, ever searching for better and more effective ways of removing the conditions of village poverty and guiding village people in assuming the primary leadership for re-building the villages of India.

CHAPTER XXV

Special Programmes to Meet the Needs of Village Women and the Village Family

Since the community and national extension programmes seek to improve the level of living of all the people in all the villages of India, it is abundantly clear that programme assistance will be required in how to earn a better living as well as how to live more effectively. Until India became free and could direct its efforts and resources toward development, the village people were concerned only about how to produce enough to survive. With independence, however, and with new opportunities afforded villagers to participate in development programmes, people are becoming alive to the potentials available to them for better living.

India's planners, for the first time, can see a ray of hope, knowing as they do that as the people of India exert themselves they will have increased resources available for better living. Furthermore, India's own early experience with methods of increasing food production makes the conclusion unmistakably clear that motivation for increased food production must be backed by a desire to live better. Village people must see and understand that the increased efforts they put into increased food production are the means of providing the additional resources for better living. At the time of independence, and prior to the time when the community and national extension programmes began to make noticeable contributions to improve village conditions and awaken the village people to new opportunities and create new wants, the family level of living (the things families had) was on a plateau and had been for years. The family standard of living (the things families wanted) was also on a plateau not far removed from the plateau of their living. Furthermore, because families had by circumstances been forced to live with what they had, their level of living and their standard of living were with few exceptions one and the same thing. Both were on almost the same plateau.

As the community and national extension programmes awaken village people to their new opportunities and assist them in learning how to improve their crops and village industrial processes, two things are happening. In the first instance a significant number of village families have been able to increase their level of living and thus for the first time in years started gradual, but measurably upward, trend in the village family's level of living. Of equal significance has been the fact that, for the first time in years and years, the village family standard of living is moving above the level of living and that it, too, is showing an upward trend in its movement.

India's First Five-Year Plan placed primary emphasis on increased food production hoping as the programme succeeded it would remove one of the conditions of poverty. The Second Five-Year Plan is to guide the nation toward industrialization to produce the new products people will require in their rising standard of living and to provide increasing employment for a rapidly growing labour force.

It is in this period of the nation's transition, first in changing from economic stagnation to growth, and second in changing from an agricultural economy to one of balanced agricultural and industrial developement, that the family can play an effective role. The circumstances of India's stagnant economy forced the families of village India into complacency. The effective and rapid reorientation of family life to development will require careful guidance.

Research into the processes by which new family and village values for food, clothing, shelter, education, health, etc. developed reveals that they are the products of family interactions and become crystallized as family values. That is to say, the importance a village places on education is determined by the importance the village families place on the education of their children and the sacrifices the individual families will make to see their children receive an education. Likewise, the value a village places on good health has its origin within the family.

Since village values, wants, and the things which it considers important, have their origin within the family it logically follows that the driving force and motivation to do something about a given problem also comes

from within the family. The family, therefore, becomes the focal point in deciding what the village finally agrees is important; gives priority to sponsoring development programmes, and determine the sacrifice and effort the village will exert in solving the problem or in creating the thing which they want.

Education for family to living better therefore becomes an essential service which the community and national extension programmes must provide if they are to meet the needs of village India in its upward surge from the depths of poverty. While it will take time to train the required number of gram sevaks, the objective should be to have a gram sevak and a gram sevika, working as a team, with each group of five to ten villages.

The working relationship between the gram sevak and the gram sevika should be of the closest. Each should recognize that village people first live in families and second are a part of a village. Furthermore, they should recognize that all programmes sponsored by the community and national extension programme are for the purpose of helping the people earn a better living so they can live more effectively.

It should be the objective of the gram sevak and the gram sevika by planning together and working closely with the villages in their charge to guide each village in planning programmes for family living and village development. While certain types of activity will logically fall to the lot of one or the other, the objective should be for both to be informed about the total family and village programme and for each to contribute toward the achievement of the total programme. In simple terms, this means that while a smokeless chulha might be thought of as primarily in a family programme and, therefore, be the responsibility of the gram sevika to sponsor, in practice the family acceptance and assistance in its installation will require the active assistance of the gram sevak. Likewise, while the encouraging and assisting of village cultivators to adopt a new seed variety will be the primary responsibility of the gram sevak, the gram sevika, through her contacts with the women, can do much to create family interest in the new seed variety. Many programmes such as village sanitation will require the combined and best efforts of both the gram sevak and the gram sevika.

The block staff will find from experiences that family educational programmes are both needed and essential if the community programme is to succeed in helping village people become more efficient in their production methods and in helping them translate their increased income into better family and village living.

Underlying the projected educational programme for village women and the village family is the pressing need to educate village women for effective participation in all round village development. That village women must immediately be brought into all phases of the community development and national extension programmes few would deny today. That village women are standing today on the fringes, being used only as labourers in village development work programmes, is supported by the facts. The mental and emotional involvement of the village women is needed in planning and working side by side with the men in the rebuilding of the villages of India. The village women must be taught to throw off their isolation and retirement and enlist in programmes of village improvement. Not until the women assume greater and more positive village leadership and work together in organized groups can the community development and national extension programmes achieve their greater objective of raising family and village levels of living and bringing about cultural growth through cultural change.

Today many of the village women are in almost as deep in ignorance about their rights and privileges as citizens in New Independent India as they were before India won its freedom on August 15,1947. Faced with this situation the block staff should immediately move into the villages with vigorous programmes designed to educate all village people about the meaning of independence and democracy and the responsibilities of free citizens in independent, democratic India. In the first instance, the village men must recognize the importance of releasing the women from their isolation and retirement behind a purdah. Secondly the village women must be educated to assume new social positions in the village as self-respecting citizens of equal importance with men.

Just talking about bringing village women out of village purdah and involving them in village development will have little effect. Programmes

for achieving such results must be carefully planned by the block staff and intelligently carried out within the villages. True, such programmes will, in the beginning, have to be largely initiated by the block staff just as many of the early programmes for village improvement had to be initiated by the staff. While it is neither possible nor wise to provide a specific formula for involving village women in village development, some suggested approaches can be given. These should be adequate to stimulate the block staff in being creative in formulating workable approaches and programmes.

1. A common sense first approach would seem to be to observe various activities in which village women are involved. Some of the more important will be the following :
   (*a*) preparing the food
   (*b*) caring for the young children
   (*c*) caring for the house.
   (*d*) securing water
   (*e*) washing and caring for clothing
   (*f*) sending the children to school
   (*g*) milking the cows
   (*h*) assisting the men with the field work
2. Throughd iscussion of some of these activities try to locate various problems involved in a days work—
   (*a*) lack of food, difficulties involved in preparation of food
   (*b*) illness of children
   (*c*) dirt and moisture in the house
   (*d*) distance of water supply and its safety
   (*e*) inadequate clothing
   (*f*) distance to school, crowding of students, usefulness of education provided
   (*g*) care of milk
3. From such discussions work toward the introduction of new ideas to help solve the problem :
   (*a*) preserving and refrigeration food, providing a balanced die and proper utensils for storage of food and water

(b) introducing malaria and fly control, possibility of consulting with a sanitary inspector

(c) using smokeless chulha, drains, soak pits, adding windows to provide ventilation in the home

(d) arranging for storage of large quantities of water—digging a new village well

(e) soap making—making of clothes

(f) possibility of enlarging school building—introducing classes in foods, health, sewing for older girls, animal husbandry for boys

(g) washing cows—using clean utensils—boiling milk.

4. Plan a programme with women to cover possible solution to problems they consider most important. Use *method demonstrations*—(making of soap, use of patterns in making clothes, preservation of food) *result demonstration* (advantage of certain foods and health practices illustrated through weight checks, and health records for children) *visual aids* (illustration of things other villages have done to improve environmental sanitation, wells, enlarge schools).

The early orientation to educating and developing village women for full and effective participation in village development should be to seek out, work with and develop women for leadership activities. As the village women gain confidence and experience first in improving their present ways of living, and second in learning new ways of living and making a living within the presently prescribed field of activities for village women, then they can and should be encouraged to broaden their area of interest and participation. This can and will come about as a natural evolutionary process if the women leaders are located early. Once these women leaders are located and their leader-follower patterns are understood programmes involving village women can be planned. In the first instance, these programmes, should be directed toward strengthening village leadership by working through and with the women in helping all village women in all phases of what the village traditionally defines to be women's work.

Without making an issue of it, the village women leaders and those who look to them for leadership can gradually be motivated and guided in moving into new areas of concern about village life and development. For example, village women now draw most of the water from the village well; but the responsibility for keeping the well and its surroundings clean is of no real concern to either the men or the women. As village women are guided in their educational development about the village conditions which cause poor health they can be encouraged to organize women's groups to keep the village well and surroundings clean. Likewise as village women grow in experience and confidence they can provide the leadership and organizational follow up on a wide range of village programmes such as vaccinations, environmential sanitation including latrines, school attendance, recreational programmes for children, etc.

The ultimate objective of women's education and involvement in village development should be to have village women with requisite qualifications serve on panchayats, development committees, co-operatives, and to participate fully through both women's organizations and common village bodies, in all phases of village development.

While it will take time and patient educational guidance to fully involve all village women in all round village development, a start can and must be made and the block staff should be ever alert to guiding the continuous development and involvement of the women as the village traditions and attitudes gave way permitting new advances. Immediately all villages should be encouraged to organize and give village leadership from village women for activities and programmes for village girls. If educational programmes are started with the village girls, the next generation of village women can be expected to achieve a greater degree of partnership with village men in planning and carrying out village development programmes.

The block staff should plan leader training programmes for village women. These leader training programmes should be for all the villages in the block. Such leader training programmes can be expected to serve a threefold purpose. In the *first* place they will provide recognition for leadership. *Second*, they will facilitate interchange of experiences between village women leaders thus providing the leaders new ideas and new

stimulations. *Third*, the block staff can, through these leader training programmes, increase the knowledge of the leaders about specific subject matter fields such as food preservation, child care and making clothing. Through discussions and with the use of case illustrations the women can be aided in improving their relations with other women who look to them for leadership in the villages. Finally, where the women are members of organized women's groups, they can be helped in understanding how to make their groups more effective.

CHAPTER XXVI

Community Development in Tribal Areas

Our Indian communities can be divided into three broad groups :

(*a*) Relatively advanced communities consisting of people in cities ;

(*b*) Partially advanced and partially backward communities consisting of the bulk of the rural population living in villages ; and,

(*c*) Backward or primitive communities consisting mostly of tribal people.

The Community Development programme is in general aimed at the needs of the last two named communities. But only recently have special projects been formulated for the tribal areas.

The differences in social and economic life between the tribal communities of India and the other communities are very marked. To maintain our national unity we must ensure the welfare of the tribal peoples, and to do this it is essential to bridge the wide gulf that separates the tribal communities from others.

The causes of this wide difference, all of them interrelated, are :

(*a*) different and more difficult environment ;

(*b*) different traditions tracing back for many centuries ;

(*c*) backwardness and a poor economy ; and,

(*d*) primitive habits and superstition.

All these factors combined have given the tribal peoples a quite different and distinct culture as compared with the rest of the country. But there is something very vital and fundamental in their way of life, however backward they may be. This is evident from the fact that they have outlived the onslaught of centuries. In all our programmes for their welfare, therefore, we should aim to further strengthen their whole way of living. Our extension programmes should start with or around the basic

factors of their life that need to be preserved, and should be developed in a way that will enable them to absorb the finest and most useful in what we have to give them. If this is done, the tribal people will in turn be able to contribute their share to the National Welfare.

Any preliminary visual survey of a tribal community will reveal that things are quite different in these societies. But while some of these differences are obvious, others can be identified only by a detailed and scientific socio-economic survey. The lesser development of the individual, the limited extension of the group, the homogeneity of the internal and external circumstances all contribute to reduce the differences and variations between individuals to a minimum. We find in the group an intellectual and moral conformity which is rather amazing. Problems for one are problems for all. These fundamental aspects should be kept in mind while planning an extension programme for tribal people.

Thus extension work in a tribal community should be preceded by a careful study, to find out how the process of contact between the tribal and non-tribal neighbouring groups has developed in the past and its present trends. This will help in finding out if the people are :

(i) purely tribal in character living in the original forest habitat with a distinct pattern of life ;

(ii) semi-tribal communities who have taken to some type of agricultural and allied occupations and settled down in rural areas ;

(iii) tribes who have adopted fully the culture of the other populace of the area.

The problems of the tribes in each of the above groups will be different and therefore the development programmes also will vary. Though the same fundamental concepts of extension will apply, changes in the method of approach and the types of development work to be undertaken will have to be made to fit each tribal situation.

An important fact to be borne in mind at every stage is that we are dealing with special communities possessing their own special features and peculiarities. It is, therefore, necessary to have persons who have specialized

in this type of work and have the necessary technical training and an intimate knowledge of work among tribal communities. A working knowledge of anthropology is highly desirable.

It is difficult to give a detailed working programme for community development work with tribal people as the problems of one tribe are different from those of the other. However, certain general lines of activity may be suggested :

(1) **Development of the tribal economy :**

(*a*) *Proper utilization of forest wealth* : They should be advised in the economic and intelligent use of forest wealth.

(*b*) *Agriculture* : Assistance and encouragement should be given toward a change from shifting cultivation to settled cultivation and specialization. Co-operative farming societies should be established.

(*c*) *Subsidiary occupations* : Carpentry, smithy, bee-keeping, rope-making, pottery, etc., will be useful in supplementing their income. Training-*cum*-Production Centres should be started to train the people in various crafts.

(2) Provision of facilities for education and health are basic and should be taken up in such a way as to suit local conditions.

(3) Major assistance may have to be provided toward the building of housing and establishment of entire villages, which should be model villages. This may include advice and assistance in layout of the village, water supply, etc., and assistance in favouring co-operatives for making building materials such as tile, bricks, etc.

The Social Education Section has a vital role to play in any scheme for development of the tribal areas. It is this part of the programme that is the most important in bringing about any perceptible change in the outlook of the tribal communities. Only as their outlook changes will tribal people become interested in the physical amenities that can be had through co-operative development programmes. Here again it is assential

that the development staff concerned have specialized knowledge of tribal people and customs.

The staff will have to create a proper psychological atmosphere among the people and will have to inspire their faith and trust before finally introducing and programme for vital social change.

As regards reforms in the rural organization of the tribes we should be cautious and go slowly. The social organization of a tribe is usually of a very complex character and because of its long history it has become part of their being. While introducing programmes for panchayats, community centres, schools, co-operatives, etc., safeguards have to be provided for the existing tribal institutions or, if they are found useful, they should themselves be developed.

The worst mistake that can be made is to destroy an existing tribal institution before a new one has been devised to take its place, and, more important before the tribal people are prepared to accept the change.

CHAPTER XXVII

Complacency—A Continuous Danger

Complacency arising from initial success with the block Community and National Extension projects programme will always be the programme's greatest enemy.

We should distinguish at once between *confidence* in the programme and *complacency* in the programme.

There is every reason for the greatest *confidence* in the programme. First, one of the fundamental truths which has emerged out of India's First Five-Year Plan is that the Community projects programme has proven to be an ingenious method of helping the masses of poverty-ridden village people of India, gain new assurance in themselves and their government, in solving India's most pressing problems of disease, poverty and ignorance.

Second, it is today clear that the designers of the First Five-Year Plan were acting wisely in starting with the promise that India's greatest asset was its under-developed human resources. In essence, the Community Development and National Extension programmes have as their objectives the development of India's most precious resource—its village people.

Third, it is written clearly in the records of India's many high achievements since Independence that the Community projects programme and its younger brother, the National Extension Service, has given rise to new hope for village people. The response, the participation, the growing awakening of the village people to their problems and opportunities is one of the outstanding and challenging developments of new India, and one of the most substantial reasons for confidence in the Community and Extension projects programmes as a concept and as an instrument for developing the human resources of India's villagers.

But *confidence* in the basic soundness of the programme cannot and should not at any time justify any *complacency* on the part of the block

staff with the programmes as to its methods, its progress, its personnel, its need for improvement or its future.

The truth is that *objectivity rules out concluding at any given time* that the Community and Extension projects programmes have been either a success or a failure in a given block. True, one can add up statistics to prove that the block projects programme has been a ringing success in its achievement of many physical targets. However, these physical targets can be said to represent only the achievement of activities which may or may not be in the interest of the basic objective of the programme. Only time will tell which of these physical targets chalked up as an achievement at a given time on the plus side may later prove to be either positive or negative. The problem is that not enough is known of the inner workings of the villagers' minds and how they view these changes. We do not yet know enough of the changing values of the village people, i.e. the importance they place on the new additions or changes which the block programme has brought about in agriculture, health, education, village improvement and personal and village relations. We only see activity and the physical changes which follow.

In judging the degree of success of the Community programme, we must look at it in a time and depth perspective, realizing that the full fruits of present-day efforts can be produced and measured—only over a generation of time.

To help understand why this *time* factor—this long range view—is essential in evaluating the basic success of the Community projects, let us look again at the basic objectives of the programme.

The Community programme was created to awaken the village people from mental inertia, and to help them realize that through exerted self-effort and self-help they can achieve the fruits of freedom, greater economic security, and social justice. Any evaluation and critical analysis of the Community Development and National Extension block programmes must, therefore, start with an acceptance of the basic objective of the programme as being the building of a significant village culture, using culture in the broadest sence of the word as a *pattern of society*. There must be balanced cultural growth, based on meeting man's

essential needs—food, clothing, shelter, health social and economic security, a sense of being wanted and having harmonious productive relations with one's fellow men. Economic, social, emotional and mental growth must be in harmony and in balance with each other. These together constitute the cultural fabric of a village and a nation.

Two-fold Objective

The objective of the things that are done today in the Community projects must, therefore, be two-fold : one is a short range objective of bringing about some improvement in village living conditions. If this is properly done it can be like the planting of the seedlings of the forest—the planting of ideas and stimulating of interest in wanting to live better and learning how to achieve better living once the desire has been created. *The most important of the Community Development and National Extension objectives, however, is the long-range objective of firmly laying down the foundations for the growth of a new village culture Achieving this larger objective requires time—time spread over a generation, like the growing of a forest, the seeds of which are sown as part of the short term programme.*

The block staff's evaluation, therefore, of the programme must be based on its success in moving toward its objectives over a time period of a generation. It takes time to produce and to observe cultural change through cultural growth, as it takes time to grow a forest. In the case of the forest, we can plant the young seedlings but we cannot immediately claim we have grown a forest. In the Community Development and National Extension programmes the block staff can observe activity but it cannot immediately claim it has built a new village culture.

One must view the Community and extension programmes as transforming village life over a generation of time. On this basis, the block staff should project its thinking and planning on a time sequence basis. The staff should always be clear as to its objectives. Then and only then can the block staff judge how well it has achieved the objectives, and how it can best project a programme over time.

Basic Questions

On this basis, the block staff can begin its evaluation of the block

programme. The staff should remember the programme objectives are the development of India's most precious human resource—the village people—through the building of a significant village culture, within a time span of a generation.

To help gain perspective about the progress being made by the Community and Extension programmes, the block staff should ask itself certain basic questions.

Question One : To what extent are the broad long-term objectives of the programme understood by the people to whom the programme is entrusted ?

If one were to make a cross-section study of the understanding of those who are today entrusted with the direction of the Community and National Extension programmes, one would find only about 5% are very clear in their concept of the programme, about 30% would be moderately clear and about 65% very unclear and confused as to the fundamental and underlying objectives of the programme.

What, one may ask, are the evidences to support this generalization? There are many but among the more important are : (1) the continuous emphasis placed on the achievement of physical targets; (2) the double talk of many block development officers and technical staff who freely speak of the extension approach and who become impatient in its use, pleading for authority to push things through; (3) too much emphasis is on immediate change without pondering if the pressured change can or should replace the old ways of thinking and doing. When one visits a Community project, one is almost always shown the project's physical accomplishments but not the people's emotional growth, nor their emerging self-confidence, the rise of village leadership, the disintegration of the caste system, nor a people's growth in responsibility and happiness as they realize they are now masters of their own and the nation's destiny.

Question Two: How can understanding of the programme's long-term objectives be increased and improved ?

Let's look first at the reasons why there is as yet only limited understanding of basic objectives, and we find them neither unexpected nor alarming when viewed over a period of time. Few indeed are those now responsible for the programme who had previous experience with a

programme designed to develop people. Fewer still had training in social sciences. Few have had experience with extension and educational methods and processes. Few have thought about village people having the capacity to think and act intelligently. Few feel confident in the use of the democratic methods of planning programmes based on recognized needs of village people. Few have the patience to wait for the people to want to solve their problems through their own efforts. Few have thought deeply about culture change through culture growth.

Already much is being done to broaden and deepen the understanding of objectives of the Community Development and National Extension programmes by those responsible for its direction. Much more, however, can and must be done by the block staff through in-service training activities and systematic reading essential if the staff is to keep its growth ahead of the rising expectations of the village people.

When the Community and National Extension programmes were launched on October 2, 1952, they were an imposed programme in that the government took the initiative in approaching the village people. The people's response has been both gratifying and frightening. Today, the people are approaching the government for assistance, many of them for help in starting a new project but many also for stepped-up technical assistance for changes already initiated. It is abundantly evident and should be the cause of deep concern that the government is today unable to meet effectively the newly created demands of the village people.

That the block staff as the servants of government still feel it appropriate to impose their will upon the people but seem unwilling themselves to make the essential mental adjustments in administrative reforms, is an intolerable position and one wholly inconsistent with India's new democracy.

Administrative reform needed on the part of the block staff include, among others: widespread delegation of responsibility; a recognition that all members of the block staff are of equal importance; democratically conducted staff meetings; a team work relationship within the staff with the block development officer serving as the leader of the team; selection and assignment of the best possible man for each job; freedom to dismiss

people who lack the will to succeed; early reassignment of people who lack the aptitude for a given job.

Keeping our patience with change over a generation of time, one might and should ask, is the change of the administrative front moving adequately in time sequence? Those who have watched changes in administrative reform could no doubt make a strong case in the affirmative. But, in terms of the urgency of immediate and positive leadership to "people on the move", one can only be impatient with snail's pace of administrative reform. *Democracy must and can demonstrate its capacity to change administrative orientation.*

Question Three : Is adequate emphasis in the Community projects and National Extension blocks being given to planning programmes based on the needs of the area, the interest of the people and the resources available to meet the needs?

By planning programmes is meant that the Community projects staff and the village people together: (1) agree on the needs of the block, both immediate and long term; (2) decide what is to be emphasized and over what period of time; (3) formulate programmes of action based upon the assumed resources, clearly setting forth what the need or problem is, what is to be done, who is to do what, when it is to be done, the methods which are to be followed and the results expected.

It is in the field of planning programmes for and with the people, that the Community and National Extension programmes have to date had their greatest success and also experienced their greatest frustration.

That a staff inexperienced in the art and methods of helping people work together in the solution of their problems could and did so early establish a cordial working relationship with the village people, was to many unexpected. Once the villagers' mistrust of the servants of government was overcome, the working relations between the village people and the project staff have been cordial and have grown in mutual respect and trust.

To the surprise of many, the village people early proved articulate in expressing their many problems. They made known that they would change their present ways of doing things if someone could teach them a better way.

Indeed, the response and willingness to participate fully aid effectively in planning and carrying out programmes to improve villagelife is convincing proof that the village people want a better way of life and approve the Community and Extension project approach. Certainly in a time perspective, this early and sustained interest of the people in the programme bids fair toward assuring its long time success.

Planning self-help programmes implies that the primary responsibility for the decision-making processes rests with the village people themselves. In the early days of the Community programme, there were two expressed points of view on this. One held that the village people through the stimulus of the village workers should be stirred to think, decide and to take action. The other view was that the project staff should decide what should be done and then solicit the co-operation of the village peo Experience has demonstrated that the workable approach is somewl between the above two points of view.

In the beginning, village people lacked experience in thinking abo their needs and weighing the alternatives for their solution. Further more few indeed were the project staff who had had experience in the democratic processes of planning programmes for and with the people.

While the *long-range objectives*—over a period of time must be to train the village people where they can effectively participate in making at least 85 per cent of the decision, today it seems both realistic and should be expected that the project staff will have to influence most of the decisions. But, herein lies a danger if all concerned do not accept the objectives of training the people to think for themselves and make wise decisions based on facts.

Recognition that the staff must today influence most of the decisions should *not* be taken as approval of short-cutting the participation of the people. Only as the people become involved can they grow in competence. Their participation in all phases of planning and execution of programmes is essential for training them to take their places as responsive and responsible citizens.

On a time perspective, staff progress is good in thinking through ways to guide village people in participating effectively in a village self-help

programme. The warning sign, however, is out. There are no short cuts to take the people patiently through the process, step by step and over and over again.

Question four: What can be said about the progress of the Community programme in approaching all aspects of village life?

The very early discussions about the Community Development and National Extension programmes highlighted the need for co-ordinated emphasis on all phases of village life.

Because of the urgency of meeting India's pressing food needs at the time the Community Development and National Extension programmes were launched, however, early and concentrated emphasis was placed on the modernization of agricultural practices, with lesser emphasis on education, health and general village improvement.

Improvement in agriculture and food production has exceeded all expactations. But the programme will continue to have many hard critics until it comes to grips with the following problems: There must be realistic programmes to provide employment opportunities for village people. Planning and progress in health are less than adequate. Little has been done to improve rural credit facilities or terms: the village teacher and the village school are not realistically brought into the programmes. *Little direct benefit of the programme trickles down to the landless labourers.* Programmes to improve and develop village industries are said to be important but progress is slow in helping develop these industries. Programmes to help improve home and family living are lagging. Limited attention has been given to village youth. Village women are not today a dynamic force in village development. All too little thinking is being done about making village life pleasant and emotionally rewarding.

Granted the weakness of the Community Development and National Extension programmes in all the above and many other respects. *But one must temper one's criticism within the frame of reference of a generation of time.* But as one does, one should not run into danger of alibying a failure to act, of saying these things will be done later on.

An analysis of the facts should motivate the block staff to conclude that the same degree of urgency justifiably placed on early agricultural improvement must in the 'future be placed on providing employment

opportunities for village people. The present large percentage of idle man-hours in the village is a national loss. India can ill afford. Furthermore, idle hands mean idle minds and idle minds are not constructive minds.

But lacking still in the block staff orientation is the approach to village people as India's most precious resource. Far too little thinking is being given to the development of people as human beings who must first and foremost have the will to live freely and in harmony with their fellowmen. Improved production, both agriculturally and industrially, must have as its objective providing the people more adequate means of living. People must be trained to convert *means* of living into better balanced *living*, with full account of man's emotional, spiritual, intellectual, social and material needs. It is the development of the total man that is lacking. It is the integration of the total man into harmonious village life that will produce India's new significant village culture. To achieve this will require exerted and intelligent attention to many aspects of village culture, including among others, helping village people recreate and enjoy the warm contribution such a culture can make to emotionally satisfying living, to music and dance, to the beauty of family, home and village life.

India's phenomenal successes in initiating the Community programme and in evolving and institutionalizing many significant and workable methods and administrative procedures at this stage, raise, nonetheless, warning signs. The block staff who in the final analysis is entrusted with the Community Development and National Extention programmes should each day turn over and over in their minds such questions as:

1. Have I kept in view the philosophy and essential objectives of the Community Development programme ?
2. Is my mind open and am I continuing to search for new approaches.
3. Am I becoming complacent and self-satisfied with the achievements of the block programme ?
4. How do my objectives for the Community programme measure up to those held by others ?
5. Am I willing to look critically at myself and the programme to find out why the programme is failing in many respects ?
6. What are the most important things happening in the Community

programme? Do I place too much emphasis on visible activities?

7. Am I thinking enough about the development of the total man and the integrating of this total man into a growing and significant village culture?

True, the Community Development and National Extension programmes are making progress. But they are only gradually passing through stage one. They have proven that village people want a better way of life and that they are eager to work together and with the servants of government in the realization of this better way of life.

The Community and Extension projects have also proven that the improvement of village life can be guided, and hastened through institutionalized processes within government.

Phase two is even more critical than the initiating stage. This is the beginning of the period of culture growth through culture change, requiring great imagination, and wise leadership. To be effective in this period the block staff needs to know what should constitute the essential elements of this cultural growth. Furthermore the block staff needs to know how to develop the culture without destroying it in the process.

India urgently needs restless, searching and earnest minds as it moves into phase two of the Community programme.

Complacency emerging from the initial successes of the Community and Extension programmes will always be India's greatest danger.